



## Bríatharthecosc Con Culainn in the Context of Early Irish Wisdom-Literature

Fomin, M. (2009). Bríatharthecosc Con Culainn in the Context of Early Irish Wisdom-Literature. *Ulidia 2: Proceedings of the Second International Conference on the Ulster Cycle of Tales, Maynooth 24-27 June 2005*, 2, 140-172.

[Link to publication record in Ulster University Research Portal](#)

### Published in:

Ulidia 2: Proceedings of the Second International Conference on the Ulster Cycle of Tales, Maynooth 24-27 June 2005

### Publication Status:

Published (in print/issue): 05/04/2009

### Document Version

Publisher's PDF, also known as Version of record

### General rights

Copyright for the publications made accessible via Ulster University's Research Portal is retained by the author(s) and / or other copyright owners and it is a condition of accessing these publications that users recognise and abide by the legal requirements associated with these rights.

### Take down policy

The Research Portal is Ulster University's institutional repository that provides access to Ulster's research outputs. Every effort has been made to ensure that content in the Research Portal does not infringe any person's rights, or applicable UK laws. If you discover content in the Research Portal that you believe breaches copyright or violates any law, please contact [pure-support@ulster.ac.uk](mailto:pure-support@ulster.ac.uk).

## References

Abbreviations:

*AChr* = Hull (1968b)  
*AOA* = Van Hamel (1933. 11-15)  
*ALI* = Hancock et al. (1865-1901)  
*AM* = Kelly, F. (1976)  
*BB* = Atkinson (1887a)  
*BCC* = *Briathartheosc Con Culainn*, in Dillon (1953, 9-10).  
*BFF* = Ireland (1999)  
*CC* = Ó Cathasaigh (1994, 85-6)  
*CCC* = Van Hamel (1933)  
*CCCG* = Lewis, H. & Pedersen, H. (1937).  
*CHG* = O'Brien (1962).  
*CIH* = Binchy (1978).  
*DFTBC* = Murray (2001)  
*DIL* = Quin, E.G. (1983).  
*DLG* = Delamarre, X. (2001).  
*DTRB* = *Do Thaithmech Rudartha* (Binchy 1978, refs to CIH)  
*EIEC* = Mallory, J. P. & Adams, D. Q. (1997).  
*FB* = Windisch (1880b).  
*GOI* = Thurneysen, R. (1946).  
*GPC* = *Geiriadur Prifysgol Cymru/ A Dictionary of the Welsh Language*. (1950-2002).  
Caerdydd.  
*IEW* = Pokorny (1959-69)  
*KGPN* = Schmidt, K. H. (1957).  
*LÉIA* = Vendryes, J. et al. (1959-).  
*LIV* = Rix, H. et al. (1998).  
*LL* = Best, R. I., Bergin, O., O'Brien, M. A. & O'Sullivan, A. (1954-83).  
*LMDD* = Hollo, K. (2005).  
*LMG* = Ó Muraíle (2003).  
*LMU* = Hull (1949)  
*LU* = *Lebor na h-Uidre* (Best and Bergin, 1929).  
*MU* = Watson, J. C. (1941).  
*NUEM* = *Noinden Ulad ocus Emuin Machae*, ed. by E. Windisch, *Irische Texte*, Leipzig  
1880.  
*SCC* = Dillon (1953)  
*SMMD* = Thurneysen (1935)  
*TBC I* = O'Rahilly, C. (1976).  
*TBC II* = O'Rahilly, C. (1967).  
*TBC III* = Nettlau, M. (1893) & Thurneysen, R. (1912).  
*TBC-St.* = O'Rahilly, C. (1961).  
*TBDD*<sup>2</sup> = Knott (1936)

*TBFl.*<sup>2</sup> = Mackinnon (1904-5, 1905-6, 1906-7, 1907-08a, 1907-08b).  
*TBFr.* = Meid (1970)  
*TC* = Meyer (1909)  
*TCúsc* = *Tecosca Cúscraid* in Best (1916, 172-3, 179-81)  
*Ulidia I* = Mallory, J. P. & Stockman, G. (1994).  
*VKG* = Pedersen, H. (1909-13).  
*YBL* = *The Yellow Book of Lecan*.

## Sources:

- Aalen, F. H. A., Whelan, K. & Stout, M. (1997). *Atlas of the Irish Rural Landscape*. Cork.
- Abbott, T. K. & Gwynn, E. J. (1921). *Catalogue of the Irish Manuscripts in the Library of Trinity College, Dublin*. Dublin.
- Adkins L. & Adkins, R. A. (1996). *Dictionary of Roman Religion*. New York.
- Ahlqvist, A. (1988). 'Notes on the Greek Materials in the St. Gall Priscian (Codex 904)', in M. W. Herren. Ed. *The Sacred Nectar of the Greeks: the Study of Greek in the West in the Early Middle Ages*. London, 195-214.
- Aitchison, N. B. (1987). 'The Ulster Cycle: Heroic Image and Historical Reality', *Journal of Medieval History* 13, 87-116.
- Aldridge, R. B. (1961-2). 'The Routes Described in the Story called *Táin Bó Flidhais*', *Journal of the Royal Society of Antiquaries of Ireland* 91 (1961), 117-27; 219-28; 92 (1962), 21-39.
- Anscombe, A. (1908). 'The Langobardic Origins of St. Sechnall', *Ériu* 4, 74-90.
- Arbois de Jubainville, H. d' (1888-91). 'Littérature épique de l'Irlande. Maladie de Cúchulain et unique jalousie d'Emer', *Revue de linguistique* 21, 342-60; 24, 221-41.
- Arbuthnot, S. (2001). 'The Manuscript Tradition of *Cóir Anmann*', *Studia Celtica* 35, 285-98.
- Arbuthnot, S. (2005). *Cóir Anmann: a Late Middle Irish Treatise on Personal Names*. Part 1. London.
- Atkinson, R. (1887a). *The Book of Ballymote* Dublin.
- Atkinson, R. (1887b). *The Passions and the Homilies from Lebor Breac*. Dublin.
- Atkinson, R. (1896). *The Yellow Book of Lecan*. Dublin.
- Bănăţeanu, V. (1929-30). 'Die Legende von König Dathi', *Zeitschrift für celtische Philologie* 18, 160-88.
- Baudiš, J. (1913). 'Zum Gebrauch der Verbalnomina im Irischen', *Zeitschrift für celtische Philologie* 9, 380-417.
- Baudrillard, J. (1993). *Symbolic Exchange and Death*. London.
- Baumgarten, R. (1990). 'Etymological Aetiology in Irish Tradition', *Ériu* 41, 115-22.
- Benozzo, F. (2004). *Landscape Perception in Early Celtic Literature*. Aberystwyth.
- Bergh, S. (1995) *Landscape of the Monuments*. Stockholm.
- Bergin, O. (1914). 'The Death of Conchobar's Sons', *Ériu* 7, 242-3.
- Bergin, O. & Best, R. I. (1938). 'Tochmarc Étaíne', *Ériu* 12, 137-96.
- Bernhardt-House, P. A. (2002). 'Imbolc: a New Interpretation', *Cosmos* 18, 57-76.
- Bernhardt-House, P. A. (2004). 'Youth, Warriors, and Homoerotic Reproduction: Queer and Celtic in Irish Studies as Strange Bedfellows', *Foilsíú* 4, 85-93.
- Best, R. I. (1905) 'The Tragic Death of Cúrói mac Dári', *Ériu* 2, 18-35.
- Best, R. I. (1910). 'The Settling of the Manor of Tara', *Ériu* 4, 121-72.

- Best, R. I. (1912). 'Notes on the Script of Lebor na hUidre', *Ériu* 6, 161-74
- Best, R. I. (1913) 'Paleographical Notes. I The Rawlinson B. 502 Tigernach', *Ériu* 7, 114-20.
- Best, R. I. (1914). 'Comhrag Fir Diadh & Chon cCulainn. Táin Bó Cúailgne', *Zeitschrift für celtische Philologie* 10, 274-308.
- Best, R. I. (1916). 'The Battle of Airtech', *Ériu* 8, 170-89.
- Best, R. I. & Bergin, O. (1929). *Lebor na hUidre*. Dublin.
- Best, R. I. & Bergin, O. (1956). *The Book of Leinster*. Vol. 1. Dublin.
- Best, R. I. & O'Brien, M. A. (1967). *The Book of Leinster*. Vol. 5. Dublin.
- Best, R. I., Bergin, O., O'Brien, M. A. & O'Sullivan, A. (1954-1983). Eds. *The Book of Leinster, Formerly Lebar na Núachongbála*. 6 Vols. Dublin.
- Bieler, L. (1963). *The Irish Penitentials*. Dublin. (Scriptores Latini Hiberniae, 5. Repr. 1975.).
- Bieler, L. (1979). *The Patrician Texts in the Book of Armagh*. Dublin. (Scriptores Latini Hiberniae, 10).
- Bieler, L. (1993). *Libri Epistolarum Sancti Patricii Episcopi: Introduction, Text and Commentary*. Dublin.
- Billington, J. H. (1999). *The Face of Russia*. New York.
- Binchy, D. A. (1938). 'Bretha Crólige', *Ériu* 12, 1-77.
- Binchy, D. A. (1949). *Críth Gablach*. Dublin. (Medieval & Modern Irish Series, 11).
- Binchy, D. A. (1960). 'IE \*que in Irish', *Celtica* 5, 77-94.
- Binchy, D. A. (1966). 'Varia III (3. *Atomriug*; 4. The date of the so-called 'Hymn of Patrick')', *Ériu* 20, 232-7.
- Binchy, D. A. (1970). *Celtic and Anglo-Saxon Kingship*. Oxford. (The O'Donnell Lecture for 1967-68).
- Binchy, D. A. (1971). 'An Archaic Legal Poem', *Celtica* 9, 152-68.
- Binchy, D. A. (1975-6). 'Irish History and Irish Law: I and II', *Studia Hibernica* 15, 7-36; 16, 7-45.
- Binchy, D. A. (1978). *Corpus Iuris Hibernici ad Fidem Codicum Manuscriptorum*. 6 Vols. Dublin.
- Bitel, L. M. (1992). "'Conceived in Sins, Born in Delights": Stories of Procreation from Early Ireland', *Journal of the History of Sexuality* 3, 181-202.
- Bonaventure, St. *In Primum librum sententiarum*, see Quaracci (1882).
- Booker, C. (2002). *The Seven Basic Plots*. London.
- Borsje, J. (1996). *From Chaos to Enemy: Encounters with Monsters in Early Irish Texts: an Investigation Related to the Process of Christianization and the Concept of Evil*. Turnhout. (Instrumenta Patristica, 29).
- Borsje, J. (2003). 'De goede bureu van God: Verschillende vormen van inculturatie van het volk van de elfenheuvelds in het middeleeuwse Ierse christendom', in van der Burg, C., Gort, J., Kranenborg, R., Minnema, L. & Vroom, H. Eds. *Veelkleurig christendom. Contextualisatie in noord, zuid, oost en west*. Zoetermeer, 197-210.
- Borsje, J. (2005). 'Fled Bricrenn and Tales of Terror', *Peritia* 19, 173-92.
- Borsje, J. (2007). 'The "Terror of the Night" and the Morrígain: Shifting Faces of the Supernatural', in Ó Flaithearta, M. Ed. *Proceedings of the Seventh Symposium of Societas Celtologica Nordica*. Uppsala, 71-98. (Acta Universitatis Upsaliensis. Studia Celtica Upsaliensia, 6).

- Borsje, J. & Kelly, F. (2003). “‘The Evil Eye’ in Early Irish Literature and Law”, *Celtica* 24, 1-39.
- Bradley, R. (2000). *An Archaeology of Natural Places*. London.
- Breatnach, L. (1989). ‘The First Third of *Bretha Nemed Toisech*’, *Ériu* 40, 1-40.
- Breatnach, L. (1990). ‘Varia V. 2. The flexion of *ainb* “ignorant”’, *Ériu* 41, 139-41.
- Breatnach, L. (1994). ‘An Mheán-Ghaeilge’, in McCone, K. et al. (1994). 221-334.
- Breatnach, L. (2005). *A Companion to the Corpus Iuris Hibernici*. Dublin.
- Breen, A. (2002). ‘*De XII Abusiuis*: Text and Transmission’, in Ní Chatháin, P. & Richter, M. (2002). 78-94.
- Broderick, G. (1984a). *A Handbook of Late Spoken Manx. 1. Grammar and Texts*. Tübingen.
- Broderick, G. (1984b). *A Handbook of Late Spoken Manx. 2. Dictionary*. Tübingen.
- Bromwich, R. (1961). ‘Celtic Dynastic Themes and the Breton Lays’, *Études celtiques* 9, 439-74.
- Broun, D. (1995). *The Charters of Gaelic Scotland and Ireland in the Early and Central Middle Ages*, Cambridge. (Quiggin Pamphlets on the Sources of Mediaeval Gaelic History, 2).
- Bruford, A. (1989). ‘The Twins of Macha’, *Cosmos* 5, 125-41.
- Bruford, A. (1994). ‘Cú Chulainn: an Ill-Made Hero?’, in Tristram, H. L. C. Ed. *Text und Zeittiefe*. Tübingen, 185-215. (ScriptOralia, 58).
- Brugmann, K. (1907). [??] *Die distributiven und die kollektiven Numeralia der indogermanischen Sprachen* (des xxv. Bandes der Abhandlungen der philologisch-historischen Klasse der königl. sächsischen Gesellschaft der Wissenschaft. No. V). Leipzig.
- Brugmann, K. & Delbrück, B. (1900). *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen. III. Vergleichende Syntax der indogermanischen Sprachen*. Strassburg.
- Brunhölzl, F. (1975). *Geschichte der lateinischen Literatur des Mittelalters. I. Von Cassiodor bis zum Ausklang der karolingischen Erneuerung*. München.
- Byrne, F. (1973). *Irish Kings and High-Kings*. London.
- Calder, G. (1917). *Auraicept na n-Éces: the Scholar’s Primer*. Edinburgh.
- Calder, G. (1922). *Togail na Tebe: the Thebaid of Statius*. Cambridge.
- Camille, M. (2000). ‘Before the Gaze, the Internal Senses and Late Medieval Practices of Seeing’, in Nelson, R. S. Ed. *Visuality Before and Beyond the Renaissance: Seeing as Others Saw*. Cambridge, 197-223.
- Campbell, J. (1988). *The Power of Myth*. New York.
- Campbell, J. & Kennedy, E. (2001). Eds. *Thou Art That: Transforming Religious Metaphor*. Novato, California.
- Carey, J. (1982). ‘The Location of the Otherworld in Irish Tradition’, *Éigse* 19, 36-43.
- Carey, J. (1987). ‘Origin and Development of the Cesair Legend’, *Éigse* 22, 37-48.
- Carey, J. (1990a). ‘The ancestry of Féníus Farsaid’ *Celtica* 21, 104-22.
- Carey, J. (1990b). ‘Time, Memory, and the Boyne Necropolis’, *Proceedings of the Harvard Celtic Colloquium* 10, 24-36.
- Carey, J. (1991). ‘A British Myth of Origins?’, *History of Religions* 31, 24-38.
- Carey, J. (1993). *A New Introduction to Lebor Gabála Éirenn*. London. (Irish Texts Society Subsidiary Series, 1).

- Carey, J. (1994a). 'The Uses of Tradition in *Serglige Con Culainn*', in Mallory, J. P. & Stockman, G. (1994). 77-84.
- Carey, J. (1994b). *The Irish National Origin-Legend: Synthetic Pseudo-History*. Cambridge. (Quiggin Pamphlets on the Sources of Mediaeval Gaelic History, 1).
- Carey, J. (1994-5). 'Eithne in Gubai', *Éigse* 28, 160-4.
- Carey, J. (1998). *King of Mysteries: Early Irish Religious Writings*. Dublin.
- Carey, J. (1999). *A Single Ray of the Sun. Religious Speculation in Early Ireland: Three Essays*. Andover & Aberystwyth. (Celtic Studies Publications, 3).
- Carney, J. (1952). 'Carn Fraoich, Soitheach na Saorchlann', *Celtica* 2, 154-94.
- Carney, J. (1955). *Studies in Irish Literature and History*. Dublin.
- Carney, J. (1983). 'The History of Early Irish Literature: the State of Research', in Mac Eoin, G. et al. Eds. *Proceedings of the Sixth International Congress of Celtic Studies*. Dublin, 113-30.
- Carney, J. (2005). 'Language and Literature to 1169', in Ó Cróinín, D. Ed. *A New History of Ireland. I. Prehistoric and Early Ireland*. Oxford, 451-510.
- Carruthers, M. (1998). *The Craft of Thought*. Cambridge.
- Cary, P. (2000). *Augustine's Invention of the Inner Self: the Legacy of a Christian Platonist*. New York & Oxford.
- Cassirer, E. (1955). *The Philosophy of Symbolic Forms*. Vol. 2. New Haven & London. (Repr. 1970).
- Cassirer, E. (1967). *An Essay on Man: an Introduction to a Philosophy of Human Culture*. New Haven & London.
- Caulfield, S. (1983). 'The Neolithic Settlement of North Connaught', in Reeves-Smyth, T., & Hammond, F. Eds. *Landscape Archaeology in Ireland*. Oxford, 195-215.
- Chadwick, H. M. (1912). *The Heroic Age*. London.
- Chadwick, H. M. & Chadwick, N. K. (1932-40). *The Growth of Literature*. London.
- Charles-Edwards, T. (1993). *Early Irish and Welsh Kinship*, Oxford.
- Charles-Edwards, T. (1994). 'A Contract between King and People in Early Medieval Ireland? *Críth Gablach* on Kingship', *Peritia* 8, 107-19.
- Charles-Edwards, T. (1999). 'Geis, Prophecy, Omen and Oath', *Celtica* 23, 38-59.
- Charles-Edwards, T. (2000). *Early Christian Ireland*, Cambridge.
- Charles-Edwards, T. (2002). 'Tochmarc Étaíne: a Literal Interpretation', in Richter, M. & Picard, J-M. Eds. *Ogma: Essays in Celtic Studies in Honour of Próinséas Ní Chatháin*. Dublin, 165-81.
- Charles-Edwards, T., Owens, M. E. & Walters, D. B. (1986). Eds. *Lawyers and Laymen: Studies in the History of Law*. Cardiff.
- Chase, C. (1997). Ed. *The Dating of Beowulf*. Toronto.
- Chatman, S. (1978). *Story and Discourse: Narrative Structure in Fiction and Film*. Ithaca New York.
- Chryssavgis, J. (1999). *Beyond the Shattered Image*. Minneapolis.
- Clarke, M. (2006). 'Achilles, Byrhtnoth, Cú Chulainn: from Homer to the Medieval North', in Clarke, M., Currie, B. G. F. & Lyne, R. O. A. M. Eds. *Epic Interactions*. Oxford, 243-71.
- Clarke, S. (1981). *The Foundations of Structuralism: a Critique of Lévi-Strauss and the Structuralist Movement*. Sussex & New Jersey.
- Cohen, J. J. & Wheeler, B. (1997). Eds. *Becoming Male in the Middle Ages*. New York.

- Comrie, B. (1976). *Aspect*. Cambridge.
- Condren, M. (1989). *The Serpent and the Goddess*. San Francisco. (Second ed., 2002. Dublin).
- Cooney, G. (1994). 'Sacred and Secular Landscapes in Neolithic Ireland', in Carmichael, D. L., Hubert, J., Reeves, B. & Schanche, A. Eds. *Sacred Sites, Sacred Places*. London, 32-43.
- Cooney, G. (2000). *Landscapes of Neolithic Ireland*. London.
- Cooper, J. F. (1963). *The Deerslayer*. New York.
- Corthals, J. (1987). *Táin Bó Regamna: Eine Vorerzählung zur Táin Bó Cúailnge*. Vienna.
- Coyne, F. (2000). *The Paps of Anu: Two Sacred Mountains in Kerry*. Bray. (Archaeology Ireland Heritage Guide No. 10).
- Cross, T. P. & Slover, C. H. (1935). *Ancient Irish Tales*. New York.
- Cuppige, J. (1986). Ed. *Archaeological Survey of the Dingle Peninsula*. Ballyferriter, Co. Kerry.
- Dagenais, J. (1993). *The Ethics of Reading in Manuscript Culture: Glossing the Libro de Buen Amor*. Princeton.
- Dagron, G. (1991). 'Holy Images and Likeness', *Dumbarton Oaks Papers* 45, 23-33.
- Daniélou, A. (1984). *Gods of Love and Ecstasy: the Traditions of Shiva and Dionysus*. Rochester.
- Davidson, J. (2005). 'Mr and Mr and Mrs and Mrs' (review of A. Bray *The Friend*), *London Review of Books*, 27, no. 11 (2.06.2005). [http://www.lrb.co.uk/v27/n11/davi02\\_.html](http://www.lrb.co.uk/v27/n11/davi02_.html). Accessed 2 June 2005.
- Davies, W. (1982). 'The Latin Charter-Tradition in Western Britain, Brittany and Ireland in the Early Mediaeval Period', in Whitelock, D., McKitterick, R. & Dumville, D. Eds. *Ireland in Early Mediaeval Europe: Studies in Memory of Kathleen Hughes*. Cambridge, 258-80.
- Davies, W. (1986). 'Charter-Writing and its Uses in Early Medieval Celtic Societies', in Pryce, H. Ed. *Literacy in Medieval Celtic Societies*. Cambridge, 99-112.
- de Bernardo Stempel, P. (1999). *Nominale Wortbildung des älteren Irischen: Stammbildung und Derivation*. Tübingen.
- Delamarre, X. (2001). *Dictionnaire de la langue gauloise. Une approche linguistique du vieux-celtique continental*. Préface de P.-Y. Lambert. Paris.
- Derrida, J. (1966). *L'écriture et la différence*. Paris.
- des Places, E. (1980). Ed. & trans. *Eusèbe de Césarée: La preparation évangélique*. Paris.
- Devereux, P. (2000). *The Sacred Place*. London.
- Dillon, M. (1941). 'On the Text of *Serglige Con Culainn*', *Éigse* 3, 120-29.
- Dillon, M. (1948). *Early Irish Literature*. Chicago.
- Dillon, M. (1949). 'The Trinity College Text of *Serglige Con Culainn*', *Scottish Gaelic Studies*, 6, 139-75.
- Dillon, M. (1951). 'The Wasting Sickness of Cú Chulainn', *Scottish Gaelic Studies* 7, 47-88.
- Dillon, M. (1953). *Serglige Con Culainn*. Dublin. (Medieval & Modern Irish Series, 14. Repr. 1975).
- Dinneen, P. S. (1908a). Ed. *Foras Feasa ar Éirinn: the History of Ireland, by Geoffrey Keating*. Vol. 2. London. (Irish Texts Society, 8).
- Dinneen, P. S. (1908b). Ed. *Foras Feasa ar Éirinn: the History of Ireland, by Geoffrey Keating*. Vol. 3. London. (Irish Texts Society, 9).

- Doane, A. M. (1978). Ed. *Genesis A*. Madison, Wisconsin.
- Doane, A. M. (1991). Ed. *The Saxon Genesis*. Madison, Wisconsin.
- Dobbs, M. (1916). 'On Táin Bó Flidais', *Ériu* 8, 131-49
- Dobbs, M. (1930). 'Altromh Tighi da Medar', *Zeitschrift für celtische Philologie* 18, 189-230.
- Doherty, C. (2005). 'Kingship in Early Ireland', in Bhreathnach, E. Ed. *The Kingship and Landscape of Tara*. Dublin, 3-31.
- Donaghy, C. & Grogan, E. (1997). 'Navel-Gazing at Uisneach, Co. Westmeath', *Archaeology Ireland* 11, No. 4, Issue 42, 24-6.
- Donahue, C. (1949-51). 'Beowulf, Ireland and the Natural Good', *Traditio* 7, 263-77.
- Dooley, A. (1994). 'The Invention of Women in the Táin', in Mallory, J. P. & Stockman, G. (1994). 123-33.
- Dooley, A. & Roe, H. (1999). *Tales of the Elders of Ireland: a New Translation of Acallam na Senórach*. Oxford.
- Dottin, G. (1924). 'La légende de le prise de Troie en Irlande', *Revue celtique* 41, 149-80.
- Douglas, M. (1966). *Purity and Danger: an Analysis of the Concepts of Pollution and Taboo*. London & New York. (Repr. 1991).
- Draak, M. (1955). *Betovering voor een etmaal*. Amsterdam.
- Draak, M. (1959). 'Some Aspects of Kingship in Pagan Ireland', in *The Sacral Kingship: Contributions to the Central Theme of the VIIIth International Congress for the History of Religions (Rome, April 1955)*. Leiden, 651-63. (Studies in the History of Religions. Supplements to Numen 4).
- Dumézil, G. (1969). *Heur et malheur du guerrier: Aspects mythiques de la fonction guerrière chez les Indo-Européens*. Paris.
- Dumézil, G. (1986a). 'La quatrième branche du Mabinogi et la théologie des trois fonctions', in Mac Cana, P. & Meslin, M. Eds. *Rencontres des religions: Actes du colloque du Collège des Irlandais tenu sous les auspices de l'Académie Royale Irlandaise (juin 1981)*. Paris, 25-38.
- Dumézil, G. (1986b). *Loki*. Paris
- Dumville, D. (1975). "'Scéla Láí Brátha" and the Collation of Leabhar na hUidhre', *Éigse* 16, 24-8.
- Dumville, D. (1976). 'The Textual History of "Lebor Bretnach": a Preliminary Study', *Éigse* 16, 155-73.
- Dumville, D. (1977-9). 'Ulster Heroes in the Early Irish Annals: a Caveat', *Éigse* 17, 47-54.
- Duncan, L. (1932). 'Altram Tige Dá Medar', *Ériu* 11, 184-225.
- Dunn, J. (1914). *The Ancient Irish Epic Tale Táin Bó Cúalnge 'The Cúalnge Cattle-Raid'*. London.
- Edel, D. (1989). 'Die inselkeltischen Erzählungen zwischen Mündlichkeit und Schriftlichkeit', in Tranter, S. N. & Tristram, H. Eds. *Early Irish Literature: Media and Communication*. Tübingen, 99-124. (ScriptOralia, 10).
- Edel, D. (1997-8). 'Caught between History and Myth: the Figures of Fergus and Medb in the Táin Bó Cúailnge and Related Matter', *Zeitschrift für celtische Philologie*, 49-50, 143-169.
- Edel, D. (2001). *The Celtic West and Europe: Studies in Celtic Literature and the Early Irish Church*. Dublin.
- Edelstein, L. & Kidd, I.G. (1972-99). Eds. & trans. *Posidonius*. 3 Vols. Cambridge & New York.



- Eisenstadt, S. N. (1968). Ed. & introd. *Max Weber on Charisma and Institution Building*. Chicago & London.
- Eliade, M. (1958). *Patterns in Comparative Religion*. (Trans. Rosemary Sheed). London & Sydney.
- Eliade, M. (1959). *The Sacred and the Profane: the Nature of Religion*. (Trans. Willard R. Trask). San Diego, New York & London.
- Eliade, M. (1963). *Aspects du mythe*. Paris.
- Eliade, M. (1964). *Shamanism: Archaic Techniques of Ecstasy*. New York.
- Eliade, M. (1991). *The Myth of Eternal Return*. (Trans. Willard R. Trask). Princeton.
- Ellis, H. R. (1943). *The Road to Hel: a Study of the Conception of the Dead in Old Norse Literature*. Cambridge.
- Elsner, J. (2000). 'Between Mimesis and Divine Power: Visuality in the Greco-Roman World', in Nelson, R. S. Ed. *Visuality Before and Beyond the Renaissance: Seeing as Others Saw*. Cambridge, 45-69.
- Endt, J. (1909). Ed. *Adnotationes super Lucanum*. Stuttgart. (Repr. 1969, Hildesheim).
- Enright, M. J. (1989). 'The Warband Context for the Unferth Episode', *Speculum* 73, 297-337.
- Enright, M. J. (2002). 'Fires of Knowledge: a Theory of Warband Education in Medieval Ireland and Greece', in Ní Chatháin, P. & Richter, M. (2002). 342-67.
- Epstein, A. G. (1994). 'Miscarriages and Miraculous Births in Indo-European Tradition', *Journal of Indo-European Studies* 22, 151-63.
- Ergräber, W. (1989). Ed. *Kontinuität und Transformation der Antike im Mittelalter*. Sigmaringen.
- Etchingham, C. (1999). *Church Organization in Ireland AD 650-1000*. Naas.
- Falconer, S. (1955). 'The Verbal System of the LU *Táin*, Compiled with a View to Dating the Interpolated Passages in This Version', *Ériu* 17, 112-46.
- Fanger, C. (1999). 'Things Done Wisely by a Wise Enchanter: Negotiating the Power of Words in the Thirteenth Century', *Esoterica* 1, 97-131.
- Faraday, W. L. (1904). *The Cattle-Raid of Cualnge (Táin Bó Cuailnge): an Old Irish Prose-Epic Translated for the First Time from Leabhar na hUidhri and the Yellow Book of Lecan*. London.
- Farnham, T. (2004). *Lines on the Land, Circles from the Sky: Monuments of Neolithic Orkney*. Stroud.
- Findon, J. (1997). *A Woman's Words: Emer and Female Speech in the Ulster Cycle*. Toronto.
- Fitter, C. (1995). *Poetry, Space, Landscape: toward a New Theory*. Cambridge.
- Fludernik, M. (2000). 'Some Recent Developments of Narratology', *Anglistik* 11, 83-96.
- Ford, P. K. (1992). 'Pagan Past and Christian Present: Some Aspects of the Problem', *Études celtiques* 29, 457-58.
- Ford, P. K. (1996). 'Medieval Irish Manuscript Culture', in Garber, M., Franklin, P. B. & Walkowitz, R. L. Eds. *Field Work: Sites in Literary and Cultural Studies*. New York & London, 164-8.
- Frankfort, H. (1978). *Kingship and the Gods: a Study of Ancient Near Eastern Religion as the Integration of Society and Nature*. Chicago & London. ??? [1971 luaite ag Deane]
- Fraser, J. (1912). 'The Prepositions in the Würzburg Glosses', *Zeitschrift für celtische Philologie* 8, 1-63.

- Freeman, P. M. (1994). 'Elements of the Ulster Cycle in Pre-Poseidonian Classical Literature', in Mallory, J. P. & Stockman, G. (1994). 207-16.
- Gabay, L. et al. (2003). 'Echtrae Nerai'.  
[www.univie.ac.at/indogermanistik/download/texte/Echtrae\\_Nerai.htm#g](http://www.univie.ac.at/indogermanistik/download/texte/Echtrae_Nerai.htm#g). [Accessed June 2005]
- Gabriel, D. (1995). 'The Power of the Woman Over the Man in Medieval Irish Prose Tales', *Studia Celtica Japonica* 7, 61-86.
- Gantz, J. (1981). *Early Irish Myths and Sagas*. Middlesex & New York.
- Gaster, T. (1966). *Thespis: Ritual, Myth and Drama in the Ancient Near East*, University of California Press 110-36.
- Gaster, T. (1984). 'Myth and Story', in Dundes, A. Ed. *Sacred Narrative: Readings in the Theory of Myth*. Berkeley, 110-36.
- Geertz, C. (1975). *The Interpretation of Cultures*. London.
- Gerriets, M. (1988). 'The King as Judge in Early Ireland', *Celtica* 20, 1-24.
- Gougaud, L. (1911). 'Étude sur les *loricae* celtiques et sur les prières qui s'en rapprochent', *Bulletin d'ancienne littérature et d'archéologie chrétiennes* 1, 265-81.
- Gougaud, L. (1912). 'Étude sur les *loricae* celtiques et sur les prières qui s'en rapprochent (Suite)', *Bulletin d'ancienne littérature et d'archéologie chrétiennes* 2, 33-41; 101-27.
- Graus, F. (1989). 'Troja und trojanische Herkunft im Mittelalter', in Ergräber, W. (1989). 26-43.
- Gray, E. A. (1982). *Cath Maige Tuired*. Dublin. (Irish Texts Society, 52).
- Green, M. (1991). *The Sun-Gods of Ancient Europe*. London.
- Greene, D. (1967). 'Leabhar na hUidhre', in *Great Books of Ireland*. Thomas Davis Lectures. Dublin, 64-76.
- Greene, D. (1973). 'The Growth of Palatalization in Irish', *Transactions of the Philological Society*, 127-36.
- Greene, D. (1992). 'Celtic', in Gvozdanović, J. Ed. *Indo-European Numerals*. Berlin/ New York, 497-554.
- Gregg, R. (1980). Trans. *Athanasius: the Life of Antony and the Letter to Marcellinus*, New York.
- Gretsch (2006) [luaite ag Tristram ach gan a bheith sa leabharliosta aici]
- Griepentrog, W. (1995). *Die Wurzelnomina des Germanischen und ihre Vorgeschichte*. Innsbruck. (Innsbrucker Beiträge zur Sprachwissenschaft, 82).
- Gulick, C. B. (1937). Ed. & trans. *Athenaeus. The Deipnosophists*. Vol. 6. Cambridge, Massachusetts.
- Gwynn, E. J. (1903-35). *The Metrical Dindsenchas: Text, Translation, and Commentary*. 5 Parts. Dublin. (Todd Lecture Series, 8-12).
- Gwynn, E. J. (1906) *The Metrical Dindshenchas*. Part 2. Dublin. (Repr. 1991).
- Gwynn, E. J. (1913). *The Metrical Dindshenchas*. Part 3. Dublin. (Repr. 1991).
- Gwynn, E. J. (1924). *The Metrical Dindshenchas: Part 4*. (Dublin).
- Gwynn, E. J. (1942). 'An Old-Irish Tract on the Privileges and Responsibilities of Poets', *Ériu* 13, 1-60, 220-36.
- Haley, G. (1970). *The Topography of the Táin Bó Cúailnge*. Unpublished Ph.D. dissertation, Harvard, Cambridge, Massachusetts.

- Haley, G. (2003). 'The Way They Went: the Táin Itinerary List, its Provenance, Structure and Topography'. Paper given at the 12<sup>th</sup> International Congress of Celtic Studies, Aberystwyth, 24-30<sup>th</sup> August 2003.
- Hamel, A. G., van: see under: van Hamel, A. G.
- Hamp, E. P. (1974). 'On Some Sources of Primitive Breton *L*', *Études celtiques* 14, 195-99.
- Hamp, E. P. (1982). 'VariaVII: 1. *Fer Diad*', *Ériu* 33, 178.
- Hancock, W., [ainmneacha] et. al. Eds. *Ancient Laws of Ireland*, 6 Vols. (Dublin 1865-1901).
- Harbinson, P. (1991). *Pilgrimage in Ireland*. London.
- Harrison, A. (1989). *The Irish Trickster*. Sheffield
- Hawkes, J. (1962). *Man and the Sun*. London.
- Heinrichs??? [Siewers]
- Heinzle, J. (1996). *Das Nibelungenlied: Eine Einführung*. Frankfurt.
- Heinzle, J. (2003). 'Von der Sage zum Epos', in 'Uns ist in alten Mären ...': *Das Nibelungenlied und seine Welt*. Badisches Landesmuseum Karlsruhe and Badische Landesbibliothek, eds., ??? Darmstadt: Primusverlag.
- Heinzle, J. (2003). 'Von der Sage zum Epos', in Krüger, J. Ed. 'Uns ist in alten Mären ...': *Das Nibelungenlied und seine Welt*. Darmstadt. [??? Pp.]
- Heinzle, J. (2005). *Die Nibelungen: Lied und Sage*. Darmstadt.
- Hellmuth, P. S. (2005a) 'Lebor Laignech' in Koch, J. T. Ed. *Celtic Culture. A Historical Encyclopedia*. Santa Barbara, California, 1125-6.
- Hellmuth, P. S. (2005b) 'Lebor na h-Uidre' in Koch, J. T. Ed. *Celtic Culture. A Historical Encyclopedia*. Santa Barbara, 1127-8.
- Hemprich, G. (2004). 'Dichtung und Wahrheit: Das Problem verlässlicher historischer Quellen im irischen Mittelalter', in Poppe, E. Ed. *Keltologie heute: Themen und Fragestellungen*. Münster, 153-68. (Studien und Texte zur Keltologie, 6).
- Hemprich, G. (2007). 'Das Gedicht *A Éigsi Banba na mBend* von Giolla Íosa Mac Firbhisig (gest. 1301) und die irische *Réim Ríoghraidhe*-Tradition', in Birkhan, H. Ed. *Kelten-Einfälle: Akten des vierten Symposiums deutschsprachiger Keltologinnen und Keltologen. Philologische-Historische-Archäologische Evidenzen. Konrad Spindler (1939-2005) zum Andenken. Linz/Donau, 17-21 Juli 2005*. Wien, 255-78.
- Henry, P. L. (1966). *The Early English and Celtic Lyric*. London.
- Herbert, M. (1994) 'Charter Material from Kells', in O'Mahony, F. Ed. *The Book of Kells: Proceedings of a Conference at Trinity College Dublin, 6-9 September 1992*. Aldershot, 60-77.
- Herbert, M. (1997-8). "'Caithréim Cellaig:' Some Literary and Historical Considerations', *Zeitschrift für celtische Philologie* 49-50, 320-32.
- Herity, M. (1991). *Rathcroghan and Carnfree: Celtic Royal Sites in Roscommon*. Baile Átha Cliath.
- Herren, M. (1974). Ed. *The Hisperica Famina: I. The A-Text*. Toronto.
- Hicks, R. (2005). 'Astronomy and the Sacred landscape in Irish Myth', in Campion, N. Ed. *The Inspiration of Astronomical Phenomena*. Bristol, 121-34.
- Hicks, R. (in press). 'Dún Ailinne's Role in Folklore, Myth, and the Sacred Landscape', in Wailes, B. & Johnston, S. Eds. *Excavations at Dún Ailinne, Co. Kildare*. Philadelphia. [???pp.]
- Hicks, R. and Ward [Hicks??]

- Hill, D. E. (1983). Ed. *P. Papini Stati Thebaidos Libri XII*. Leiden.
- Hillers, B. (1994). 'The Heroes of the Ulster Cycle', in Mallory, J. P. & Stockman, G. Eds. (1994). 99-106.
- Hillers, B. (1999). 'Ulysses and the Judge of Truth: Sources and Meanings in the Irish *Odyssey*', *Peritia* 13, 194-223.
- Hiltebeitel, A. (1982). 'Brothers, Friends, and Charioteers: Parallel Episodes in the Irish and Indian Epics', in Polomé, E. C. Ed. *Homage to Georges Dumézil*. Washington, DC, 85-111.
- Hinton, N. D. (1984). "'The Canterbury Tales" as Compilatio', *Essays in Medieval Studies* 1, 28-48.
- Hofmann R. (1988). 'Some New Facts Concerning the Knowledge of Virgil in Early Medieval Ireland', *Études celtiques* 25, 189-212.
- Hogan, E. (1892). Ed. & trans. *Cath Ruis na Ríg for Bóinn*. Dublin. (Todd Lecture Series, 4).
- Hogan E. (1910) *Onomasticon Goedelicum, Locorum et Tribuum Hiberniae et Scotiae. An Index, with Identifications, to the Gaelic Names of Places and Tribes*. Dublin. (Repr. 2000).
- Hollo, K. (1998). 'Cú Chulainn and Síd Truim', *Ériu* 49, 13-22.
- Hollo, K. (2005). *Fled Bricrenn ocus Loinges Mac nDuil Dermait and its Place in the Irish Literary and Oral Narrative Traditions: a Critical Edition with Introduction, Notes, Bibliography and Vocabulary*. Maynooth. (Maynooth Medieval Irish Texts, 2).
- Hood, A. B. E. (1978). Ed. & trans. *St. Patrick: His Writings and Muirchu's Life*. London & Chichester.
- Howlett, D. R. (1994). *Liber Epistolarum Sancti Patricii Episcopi. The Book of Letters of Saint Patrick the Bishop*. Dublin..
- Hughes, K. (1972). *Early Christian Ireland: Introduction to the Sources*. London & Southampton.
- Hughes, K. (1995). 'The Golden Age of Early Christian Ireland', in Moody, T. W. & Martin, F. X. Eds. *The Course of Irish History*. Rev. ed., Lanham, Maryland.
- Hull, E. (1898). *The Cuchullin Saga in Irish literature*. London.
- Hull, V. (1938). 'Aided Meidbe: the Violent Death of Medb', *Speculum* 13, 52-61.
- Hull, V. (1949). *Longes Mac n-Uislenn: the Exile of the Sons of Uisliu*. New York.
- Hull, V. (1958-5). 'The Later Version of the Expulsion of the Déssi', *Zeitschrift für celtische Philologie* 27, 14-63.
- Hull, V. (1962-4a). 'Notes on Irish Texts. 5. The Death of Connla', *Zeitschrift für celtische Philologie* 29, 190-1.
- Hull, V. (1962-64b). 'Ces Ulad: the Affliction of the Ulstermen', *Zeitschrift für celtische Philologie* 29, 305-14.
- Hull, V. (1968a). 'Noinden Ulad: the Debility of the Ulidians', *Celtica* 8, 1-42.
- Hull, V. (1968b). 'Aipgitir Chrábaid : the Alphabet of Piety', *Celtica* 8, 44-89.
- Hutchinson, V. J. (1986). 'The Cult of Bacchus in Roman Britain', in Henig, M. & King, A. Eds. *Pagan Gods and Shrines of the Roman Empire*. Oxford, 135-46.
- Hutton, R. (2003). *Witches, Druids and King Arthur*. London & New York.
- Ireland, C. (1999). *Old Irish Wisdom Attributed to Aldfrith of Northumbria: an Edition of Briathra Flainn Fhína maic Ossu*. Tempe, Arizona. (Medieval & Renaissance Texts & Studies, 205).

- Isaac, B. H. (2004). 'Gauls', in *The Invention of Racism in Classical Antiquity*, 411-26. Princeton & Oxford. [???this is a chapter in book by Isaac: change ref. here to omit "Gauls," in" and page refs. no's and include page refs in main citation in book]
- Isidore of Seville, *Etymologies*, see Lindsay (1911a).
- Irvine, M. (1994). *The Making of Textual Culture*. Cambridge.
- Jackson, K. H. (1961). *The International Popular Tale and Early Welsh Tradition*. Cardiff.
- Jackson, K. H. (1964). *The Oldest Irish Tradition: a Window on the Iron Age*. Cambridge.
- Jackson, K. H. (1983). 'The Historical Grammar of Irish: Some Actualities and Some Desiderata', in Mac Eoin, G. et al. Eds. *Proceedings of the Sixth International Congress of Celtic Studies*. Dublin, 1-18.
- Jahn, M. (2004). 'Methoden und Modelle der Erzähltheorie', in Nünning, A. Ed. *Literaturwissenschaftliche Theorien, Modelle und Methoden: Eine Einführung*. Trier, 28-50.
- James, E. O. (1961). *Comparative Religion: an Introductory and Historical Study*. London & New York.
- Jaski, B. (2000). *Early Irish Kingship and Succession*. Dublin.
- Jaski, B. (2004) "'We are of the Greeks in Our Origin: New Perspectives on the Irish Origin-Legend'", *Cambrian Medieval Celtic Studies* 46, 1-53.
- Jones, H. L. (1923). Ed. & trans. *The Geography of Strabo*. Vol. 2. Cambridge, Massachusetts.
- Kaloev, B.A. et al. (2000). *Skazaniia o nartakh*. Vladikavkaz.
- Keith, A. (1999). 'Versions of Epic Masculinity in Ovid's *Metamorphoses*', in Hardie, P., Barchiesi, A. & Hinds, S. Eds. *Ovidian Transformations: Essays on the Metamorphoses and its Reception*. Cambridge, 214-39.
- Kelleher, J. V. (1971). 'The *Táin* and the Annals', *Ériu* 22, 107-27.
- Kelly, F. (1973). 'A Poem in Praise of Colum Cille', *Ériu* 24, 1-34.
- Kelly, F. (1976). *Audacht Morainn*. Dublin.
- Kelly, F. (1988). *Early Irish Law*. Dublin.
- Kelly, F. (1998). *Early Irish Farming*. Dublin.
- Kelly, P. (1992). 'The *Táin* as literature', in Mallory, J. P. (1992a). 70-102.
- Kenney, J. F. (1929). *The Sources for the Early History of Ireland: an Introduction and Guide. I. Ecclesiastical*. New York. (Second rev. ed., 1966, New York. Repr. 1979 & 1993, Dublin).
- Kerényi, C. (1951). *The Gods of the Greeks*. London.
- Kerényi, C. (1976). *Dionysus: Archetypal Image of Indestructible Life*. (Trans. R. Manheim). Princeton.
- Kessler, H. L. (2000). *Spiritual Seeing: Picturing God's Invisibility in Medieval Art*. Philadelphia.
- Kidd, I. G. (1989). 'Posidonius as Philosopher-Historian', in Griffin, M. & Barnes, J. Eds. *Philosophia Togata: Essays on Philosophy and Roman Society*. Oxford & New York, 38-50.
- Killeen, J. F. (1974). 'The Debility of the Ulstermen - a Suggestion', *Zeitschrift für celtische Philologie* 33, 81-6.
- Kinsella, T. (1969). *The Tain*. Dublin. (Repr. 1970, Oxford, London & New York).
- Kinsella, T., Kelleher, J. & Haley, G. (1975). 'The *Táin*', *Ireland of the Welcomes* 24, No. 6 (Nov.-Dec. 1975), 19-29.



- Klaeber, F. (1922). Ed. *Beowulf and the Fight at Finnsburg*. (Third edition, 1950, Boston).
- Knott, E. (1936). *Togail Bruidne Da Derga*. Dublin. (Medieval & Modern Irish Series, 8).
- Koch, J. T. (1991). 'Ériu, Alba, and Letha: When Was a Language Ancestral to Gaelic First Spoken in Ireland?', *Emania* 9, 17-27.
- Koch, J. T. (1994). 'Windows on the Iron Age: 1964-1994', in Mallory, J. & Stockman, G. (1994). 229-38.
- Koch, J. T. Ed. & Carey, J. (1995). *The Celtic Heroic Age: Literary Sources for Ancient Celtic Europe & Early Ireland & Wales*. Second edition, Malden, Massachusetts. Fourth edition, 2003, Andover, Massachusetts & Aberystwyth. (Celtic Studies Publications, 1).
- Lämmert, E. (1993) *Bauformen des Erzählens*. Stuttgart. (First edition 1955).
- Langellier, K. & Peterson, E. E. (1992). 'Spinstorying: an Analysis of Women Storytelling,' in Fine, E. C. & Speer, J. Eds. *Performance, Culture, and Identity*. Westport, Connecticut, 157-80.
- Lawson (1993) [luaite ag Tristram ach gan a bheith sa leabharliosta aici]
- Lawson (2004) [luaite ag Tristram ach gan a bheith sa leabharliosta aici]
- Layzer, V. (2001). 'Weakness and Masochism: a Reading of the Samson Story and Some Tales about Cú Chulainn', in Layzer, V. *Signs of Weakness: Juxtaposing Irish Tales and the Bible*, 104-80. Sheffield.
- Leahy, A. H. (1902). *The Courtship of Ferb: an Old Irish Romance Transcribed in the Twelfth Century into the Book of Leinster*. London.
- Leahy, A. H. (1905). *Heroic Romances of Ireland Translated into English Prose & Verse...* Vol. 1. London.
- Leahy, A. H. (1906). *Heroic Romances of Ireland Translated into English Prose & Verse...* Vol. 2. London.
- Leclercq, J. (1982). *The Love of Learning and the Desire for God: a Study of Monastic Culture*. (Third ed.) New York.
- Lees, C. A. Ed., Fenster, T. & McNamara, J. A. (1994). *Medieval Masculinities: Regarding Men in the Middle Ages*. Minneapolis.
- Lehmacher, G. (1949-50). 'The Ancient Celtic Year', *Journal of Celtic Studies* 1, 144-7.
- Lehmann, R. P. M. (1982). *Early Irish Verse*. Austin.
- Lévi-Strauss, C. (1987). Introd. *The Work of Marcel Mauss*. (Trans. Felicity Baker). London.
- Lewis, H. & Pedersen, H. (1937). *A Concise Comparative Celtic Grammar*. Göttingen. (Repr. 1961, 1982 & 1989).
- Leyser, C. (1994). 'Lectio divina, oratio pura: Rhetoric and the Techniques of Asceticism in the Conferences of John Cassian', in Barone, G., Caffiero, M. & Scorza Barcellona, F. Eds. *Modelli di santità e modelli di comportamento*. Torino, 79-105.
- Liddell, H. G. & Scott, R. (1871). *Greek-English Lexicon*. Abridged ed. Oxford.
- Lincoln, B. (1986). *Myth, Cosmos, and Society: Indo-European Themes of Creation and Destruction*. Cambridge & London.
- Lindberg, D. C. (1976). *Theories of Vision from Al-Kindi to Kepler*. Chicago.
- Lindsay, W. M. (1911). *Isidori Hispalensis Episcopi Etymologiarum sive Originum. Libri xx*. Oxford. [???cf. next entry: as on title-page?]
- Lindsay, W. M. (1911a). *Isidore of Seville Etymologiae sive Origines*. 2 Vols. Oxford. [???cf. previous entry]

- Lindsay, W. M. (1913). *Sextus Pompeius Festus. De Verborum Significatu cum Pauli Epitome*. Leipzig.
- Littleton, C. S. (1973). *The New Comparative Mythology: an Anthropological Assessment of the Theories of Georges Dumézil*. Berkeley, Los Angeles & London.
- Loomis, R. S. (1926). *Celtic Myth and Arthurian Romance*. New York.
- Loomis, R. S. (1928). 'Gawain, Gwri, and Cuchulinn', *Publications of the Modern Language Association of America* 43, 384-96.
- Lossky, V. (1976). *The Mystical Theology of the Eastern Church*, Crestwood, New York.
- Lossky, V. (1999). 'Tradition and Traditions', in Ouspensky, L. & Lossky, V. (1999). [9]-22.
- Lotman, Y. M. (1990). *Universe of the Mind*. London & New York.
- Lotman, Y. M. (2000). *Semiosfera*. St. Petersburg.
- Lowe, J. (2000). 'Kicking over the Traces: the Instability of Cú Chulainn', *Studia Celtica* 34, 119-29.
- Lyle, E. (1997). 'Age Grades, Age Classes, and Alternate Succession: a Restatement of the Basis at the Societal Level of Indo-European Symbolic Partition', *Emania* 16, 63-71.
- Lynn, C. (2003). *Navan Fort: Archaeology and Myth*. Bray.
- Mac Airt, S. (1951). *The Annals of Inisfallen*. Dublin. (Repr. 1977).
- Mac Airt, S. & Mac Niocaill, G. (1983). *The Annals of Ulster (to A.D. 1131)*. Part 1. Text and Translation. Dublin.
- Mac Cana, P. (1955-6). 'Aspects of the Theme of King and Goddess in Irish Literature', *Études celtiques* 7, 76-114; 356-413.
- Mac Cana, P. (1958). *Branwen Daughter of Llŷr: a Study of the Irish Affinities and of the Composition of the Second Branch of the Mabinogi*. Cardiff.
- Mac Cana, P. (1958-9). 'Aspects of the Theme of King and Goddess in Irish Literature', *Études celtiques* 8, 59-65.
- Mac Cana, P. (1962). 'The Origin of Marbán', *The Bulletin of the Board of Celtic Studies* 19, 1-6.
- Mac Cana, P. (1972). 'Mongán mac Fiachna and *Immram Brain*', *Ériu* 23, 102-42.
- Mac Cana, P. (1976). 'The Sinless Otherworld of *Immram Brain*', *Ériu* 27, 95-115.
- Mac Cana, P. (1979). 'Regnum and Sacerdotum: Notes on Irish Tradition', *Proceedings of the British Academy* 65, 443-79.
- Mac Cana, P. (1980). *The Learned Tales of Medieval Ireland*. Dublin.
- Mac Cana, P. (1983). 'Three Syntactic Notes', *Celtica* 15, 55-60.
- Mac Cana, P. (1988). 'Placenames and Mythology in Irish Tradition: Places, Pilgrimages, and Things', in MacLennan, G. Ed. *Proceedings of the First North American Congress of Celtic Studies*. Ottawa, 319-41.
- Mac Cana, P. (1996). *Celtic Mythology*. London. [original date??]
- Mac Cana, P. (1992). '*Laided, Gressacht* 'Formalized Incitement'', *Ériu* 43, 69-92.
- Mac Eoin, G. (1960-1). 'Das Verbalssystem von Togail Troí (H.2.17)', *Zeitschrift für celtische Philologie* 28, 73-136; 149-223.
- Mac Eoin, G. (1967). 'Ein Text von Togail Troí', *Zeitschrift für celtische Philologie* 30, 42-70.
- Mac Eoin, G. (1994). 'The Interpolator H in Lebor na hUidre', in Mallory, J. P. & Stockman, G. (1994). 39-46.
- Mac Gearailt, U. (1984-5). Review of A. O'Sullivan (1983). Ed., *Studia Hibernica* 24, 190-7.

- Mac Gearailt, U. (1991). 'Cath Ruis na Ríg and Twelfth-Century Literary and Oral Tradition', *Zeitschrift für celtische Philologie* 44, 128-53.
- Mac Gearailt, U. (1991-2). 'The Language of Some Late Middle Irish Texts in the Book of Leinster', *Studia Hibernica* 26, 167-216.
- Mac Gearailt, U. (1993). 'Über den Wechsel des narrativen Stils in den Táin-Varianten', in Tristram, H. L. C. (1993). 60-99.
- Mac Gearailt, U. (1994). 'The Relationship between Recensions II and III of the Táin', in Mallory, J. P. & Stockman, G. (1994). 55-70.
- Mac Gearailt, U. (1996a). 'Change and Innovation in Eleventh-Century Prose Narrative in Irish', in Tristram, H. L. C. Ed. (Re)Oralisierung. Tübingen, 443-96. (ScriptOralia, 84).
- Mac Gearailt, U. (1996b). 'Forbairt na Stíle i Litríocht Phróis na Gaeilge Moiche', *Léachtaí Cholm Cille* 26, 7-49.
- Mac Gearailt, U. (1999a). 'Togail Troí: Ein Vorbild für spätmittelirische Catha', in Poppe, E. & Tristram H. L. C. Eds. *Übersetzung, Adaptation und Akkulturation im insularen Mittelalter*. Münster, 123-9. (Studien und Texte zur Keltologie, 4).
- Mac Gearailt, U. (1999b). 'Zur literarischen Sprache des 11. Jahrhunderts', in Zimmer, S., Ködderitzsch, R. & Wigger, A. Eds. *Akten des zweiten deutschen Keltologen-Symposiums (Bonn, 2.-4. April 1997)*. Tübingen, 105-20.
- Mac Gearailt, U. (2000-1). 'Togail Troí: an Example of Translating and Editing in Medieval Ireland', *Studia Hibernica* 31, 71-86.
- Mac Mathúna, L. (1980). "'Snow" and "it is snowing" in Irish and Welsh: a Semantic Study', *Bulletin of the Board of Celtic Studies* 29, 66-79.
- Mac Mathúna, L. (1999). 'Irish Perceptions of the Cosmos', *Celtica* 23, 174-87.
- Mac Niocaill, G. (1972). *Ireland before the Vikings*. Dublin. (Rev. ed. 1980).
- Macalister, R. A. S. (1938-56). *Lebor Gabála Éirenn* 1-5. Dublin.
- MacDonald, D. R. (2003). *Does the New Testament Imitate Homer? Four Cases from the Acts of the Apostles*. New Haven & London.
- MacKenna, M. (1998). 'A Mythic Landscape', *Irish Architect: The Journal of the Royal Institute of the Architects of Ireland*. No. 141 [recte. 142] (Nov.-Dec. 1998), 10-12. [Author given as 'McKenna' on p.10].
- Mackey, J. (1992). 'Christian Past and Primal Present', *Études celtiques* 29, 285-97.
- Mackey, J. (1999). 'Mythical Past and Political Present: a Case-Study of the Irish Myth of the Sovereignty', *Zeitschrift für celtische Philologie* 51, 66-84.
- Mackinnon, D. (1904-5). 'The Glenmasan Manuscript', *Celtic Review* 1, 3-17; 104-31; 208-29; 296-315.
- Mackinnon, D. (1905-6). 'The Glenmasan Manuscript', *Celtic Review* 2, 20-33; 100-21; 202-23; 300-13.
- Mackinnon, D. (1906-7). 'The Glenmasan Manuscript', *Celtic Review* 3, 10-25; 114-37; 198-215; 294-317.
- Mackinnon, D. (1907-08a). 'The Glenmasan Manuscript', *Celtic Review* 4, 10-27; 104-21; 202-19.
- Mackinnon, D. (1907-8b). 'Toraigeacht Tána Bó Flidaise', *Celtic Review* 4, 104-21; 202-19.
- MacNeill, E. (1913). 'Poems by Flann Mainistrech on the Dynasties of Ailech, Mide and Brega', *Archivium Hibernicum* 2, 48-92
- MacNeill, E. (1934). *Early Irish Laws and Institutions*. Dublin.



- MacNeill, M. (1962). *The Festival of Lughnasa: a Study of the Survival of the Celtic Festival of the Beginning of the Harves*. Oxford & London.
- Macrobius. *Saturnalia*, see Willis (1970).
- Mallory, J. P. (1982). 'The Sword of the Ulster Cycle', in Scott, B. G. Ed. *Studies on Early Irish Ireland: Essays in Honour of M. V. Duignan*. Belfast, 99-114.
- Mallory, J. P. (c.1984). *Navan fort, the ancient capital of Ulster*, published by Ulster Archaeological Society, <http://www.biab.ac.uk/online/results1.asp?ItemID=85623>
- Mallory, J. P. (1986). 'Silver in the Ulster Cycle of Tales', in Evans, E. E., Griffiths, J. G. & Joep, E. M. Eds. *Proceedings of the Seventh International Congress of Celtic Studies, Oxford 1983*. Oxford, 31-78.
- Mallory, J. P. (1987). 'The Literary Topography of Emain Macha', *Emania* 2, 12-8.
- Mallory, J. P. (1989). 'The Career of Conall Cernach', *Emania* 6, 22-8.
- Mallory, J. P. (1992a). Ed. *Aspects of the Táin*. Belfast.
- Mallory, J. P. (1992b). 'The World of Cú Chulainn: the Archaeology of *Táin Bó Cuailnge*', in Mallory, J. P. (1992a). 103-59.
- Mallory, J. P. (1993). 'Die Archäologie der *Táin Bó Cuailnge*', in Tristram, H. L. C. (1993). 192-230.
- Mallory, J. P. (1998). 'The Old Irish Chariot', in Jasanoff, J. et al. Eds. *Mír Curad: Studies in Honor of Calvert Watkins*. Innsbruck, 28-38.
- Mallory, J. P. & Adams, D. Q. (1997). Eds. *Encyclopedia of Indo-European Culture*. London & Chicago.
- Mallory, J. P. & Stockman, G. (1994). Eds. *Ulidia: Proceedings of the First International Conference on the Ulster Cycle of Tales. Belfast & Emain Macha, 8-12 April 1994*. Belfast.
- Marstrander, C. (1911). 'The Deaths of Lugaid and Derbforgaill', *Ériu* 5, 201-18.
- Martin, B. K. (1975-6). 'Medieval Irish *Aitheda* and Todorov's "Narratologie,"' *Studia Celtica* 10-11, 138-51.
- Martin, B. (1994). 'Flyting and Fighting in the Irish *Táin Bó Cuailnge*', in Davidson, L. S., Mukherjee, S. N. & Zlatar, Z. Eds. *The Epic in History*. Sydney, 41-55.
- Martin, R. P. (1989). *The Language of Heroes: Speech and Performance in the Iliad*. Ithaca.
- Martin, R. P. (2003). 'Keens from the Absent Chorus: from Troy to Ulster', *Western Folklore* 62, 119-42.
- Matasović, R. (2004). *Kamen kraljeva: Srednjevjekovne irske sage*. Zagreb.
- McCluskey, S. C. (1990). 'The Solar Year in the Calendar of Coligny', *Études celtiques* 27, 163-74.
- McCone, K. (1980). 'Fírinne agus torthúlacht', *Léachtaí Cholm Cille* 11, 136-73.
- McCone, K. (1985). 'The Würzburg and Milan Glosses: Our Earliest Source of "Middle Irish,"' *Ériu* 36, 85-106.
- McCone, K. (1990). *Pagan Past and Christian Present in Early Irish Literature*. Maynooth. (Maynooth Monographs, 3).
- McCone, K. (1994a). 'An tSean-Ghaeilge agus a Réamhstair', in McCone, K. et al. (1994). 61-220.
- McCone, K. (1996). *Towards a Relative Chronology of Ancient and Medieval Celtic Sound Change*. Maynooth. (Maynooth Studies in Celtic Linguistics, 1).
- McCone, K. (1997). *The Early Irish Verb*. Maynooth. (Second rev. ed.).

- McCone, K. (2000). *Echtrae Chonnlai and the Beginnings of Vernacular Narrative Writing in Ireland: a Critical Edition with Introduction, Notes, Bibliography and Vocabulary*. Maynooth. (Maynooth Medieval Irish Texts, 1).
- McCone, K. (2005). *A First Old Irish Grammar and Reader, Including an Introduction to Middle Irish*. Maynooth. (Maynooth Medieval Irish Texts, 3).
- McCone, K., McManus, D., Ó Háinle, C., Williams, N. & Breatnach, L. (1994). Eds. *Stair na Gaeilge: in Ómós do P[h]ádraig Ó Fiannachta*. Maigh Nuad.
- McCracken, P. (2003). 'The Amenorrhea of War', in McCracken, P. *The Curse of Eve, the Wound of the Hero: Blood, Gender, and Medieval Literature*. Philadelphia, 21-40. (Originally appeared in: *Signs: Journal of Women in Culture and Society* 28 (2003), 625-44).
- McLeod, N. (1982). 'The Concept of Law in Ancient Irish Jurisprudence', *Irish Jurist* 17, 356-67.
- McMann, J. (1993). *Loughcrew: the Cairns*. Oldcastle.
- McNamara, M. (1975). *The Apocrypha in the Irish Church*. Dublin.
- McNamara, M. (2003). Ed. *Apocalyptic and Eschatological Heritage: the Middle East and Celtic Realms*. Dublin.
- Meehan, B. (1994). *The Book of Kells: an Illustrated Introduction to the Manuscript in Trinity College Dublin*. London.
- Meehan, C. (2002). *The Traveller's Guide to Sacred Ireland*. Glastonbury.
- Meek, D. (1984) "'Táin Bó Fraích" and Other "Fráech" Texts: Part II', *Cambridge Medieval Celtic Studies* 8, 65-85.
- Megill, A. (1985). *Prophets of Extremity*. Berkley, Los Angeles & London.
- Meid, W. (1970). *Die Romanze von Froech und Findabair: Táin Bó Froíoch*. Innsbruck.
- Meid, W. (1990). 'Die Dichtung der irischen Frühzeit im Übergang zur Schriftkultur', in Meid, W. *Formen dichterischer Sprache im Keltischen und Germanischen*. Innsbruck. (Innsbrucker Beiträge zur Sprachwissenschaft. Vorträge und kleinere Schriften, 45).
- Meid, W. (1993). 'Überlieferung und sprachhistorische Schichtung der *Táin*', in Tristram, H. L. C. (1993). 22-8.
- Meinkema, H. (1984). *Te kwader min*. Amsterdam.
- Meroney, H. (1947). 'A Druidic Liturgy in Ogam Bricrend?', *Modern Language Notes* 62, No. 3, 187-9.
- Meyer, K. (1881-3). 'Macgnimarthas Find', *Revue celtique* 5, 195-204.
- Meyer, K. (1889). 'The Adventures of Nera', *Revue celtique* 10, 212-28.
- Meyer, K. (1895). *The Voyage of Bran Son of Febal to the Land of the Living*. London.
- Meyer, K. (1901a). 'Mitteilungen aus irischen Handschriften: *Regula Choluimb Chille*', *Zeitschrift für celtische Philologie* 3, 28-30.
- Meyer, K. (1901b). 'Mitteilungen aus irischen Handschriften: Tochmarc Emire la Coinculaind', *Zeitschrift für celtische Philologie* 3, 229-263.
- Meyer, K. (1905a). 'Áigidecht Aithirni', *Ériu* 7, 1-10.
- Meyer, K. (1905b). 'Mitteilungen aus irischen Handschriften: *Feis Tighe Becfholtaig [al. Compert Con Culainn]*.' *Zeitschrift für celtische Philologie* 5, 500-4.
- Meyer, K. (1906a). *The Triads of Ireland*. Dublin. (Todd Lecture Series, 13).
- Meyer, K. (1906b). *The Death-Tales of the Ulster Heroes*. Dublin. (Todd Lecture Series, 14).
- Meyer, K. (1909). *Tecosca Cormaic: the Instructions of King Cormaic Mac Airt*. Dublin. (Todd Lecture Series, 15).

- Meyer, K. (1910). 'Mitteilungen aus irischen Handschriften: *Anmchairdes Manchāin Lēith so*', *Zeitschrift für celtische Philologie* 7, 310-2.
- Meyer, K. (1917). 'II. Fer Diad the Nibelung', in Meyer, K. *Miscellanea Hibernica*. Urbana, Illinois, 562-3. (University of Illinois Studies in Language & Literature 2, No. 4, Nov. 1916 [sic]).
- Meyer, K. (1921). 'Mitteilungen aus irischen Handschriften', *Zeitschrift für celtische Philologie* 13, 3-30.
- Meyer, R. T. (1959). 'The Middle Irish Version of the *Pharsalia* of Lucan', *Papers of the Michigan Academy of Science, Arts and Letters* 44, 355-63.
- Meyer, R. T. (1980). 'The Middle Irish version of the story of Troy', *Études celtiques* 17, 205-18.
- Miller, D. A. (1990). 'Indo-European Protoforms in Three Heroic Conception-Narratives', *Incognita* 1, 38-49.
- Miller, D. A. (1994). 'Defining and Expanding the Indo-European *Vater-Sohnes-Kampf* Theme', *Journal of Indo-European Studies* 22, 307-27.
- Miller, D. A. (1998). 'On the Mythology of Indo-European Heroic Hair', *Journal of Indo-European Studies* 26, 41-60.
- Miller, D. A. (2000). *The Epic Hero*. Baltimore & London.
- Minnis, A. J. (1979). 'Late Medieval Discussions of *Compilatio* and the Rôle of the Compiler', *Beiträge zur Geschichte der deutschen Sprache und Literatur* 101, 385-421.
- Monette, C. (2004). 'Indo-European Elements in Celtic and Indo-Iranian Epic Tradition: the Trial of Champions in the *Táin Bó Cúailnge* and the *Shahnameh*', *Journal of Indo-European Studies* 32, 61-78.
- Monier-Williams, M. (1993). *A Sanskrit-English Dictionary*. New Delhi. (First edition 1899, Oxford).
- Moran, D. (1989). *The Philosophy of John Scottus Eriugena*. Cambridge.
- Moran, P. F. (1872). *Acta Sancti Brendani: Original Latin Documents Connected with the Life of Saint Brendan, Patron of Kerry and Clonfert*. Dublin.
- Mulchrone, K. (1939). *Bethu Phátraic: the Tripartite Life of Patrick*. Dublin.
- Müller G. (1968). *Morphologische Poetik: Gesammelte Aufsätze*. Darmstadt.
- Murphy, G. (1952). 'Two Sources in Thurneysen's Helden sage... II. Was Cináed Úa Artacáin (†975) the Author of *Fíanna bátar i nEmain*?' , *Ériu* 16, 151-6.
- Murphy, G. (1956-7). Review of J. Carney (1955), *Éigse* 8, 152-64.
- Murphy, G. (1961a). *Saga and Myth in Ancient Ireland*. Dublin.
- Murphy, G. (1961b). *The Ossianic Lore and Romantic Tales of Medieval Ireland*. Dublin.
- Murphy, G., (1961c). *Early Irish Metrics*. Dublin. (Repr. 1973).
- Murray, K. (2001). 'The Finding of the *Táin*', *Cambrian Medieval Celtic Studies*, 41, 17-23.
- Murray, K. (2004). *Baile in Scáil*. London. (Irish Texts Society, 58).
- Myrick, L. D. (1993). *From the De Excidio Troiae Historia to the Togail Troí: Literary Cultural Synthesis in a Medieval Irish Adaptation of Dares' Troy Tale*. Heidelberg.
- Nagel, B. (1958). 'Heidnisches und Christliches im Nibelungenlied', *Ruperto-Carola* 10, Vol. 24, 61-81.
- Nagy, G. (1992). *Greek Mythology and Poetics*. Ithaca & London.
- Nagy, J. F. (1985). *The Wisdom of the Outlaw: the Boyhood Deeds of Finn in Gaelic Narrative Tradition*. Los Angeles.

- Nagy, J. F. (1996). 'Daring Young Men in Their Chariots', in Klar, K.A., Sweetser, E. E. & Thomas, C. Eds. *A Celtic Florilegium: Studies in Memory of Brendan O Hehir*. Lawrence & Andover, Massachusetts, 144-51.
- Nagy, J. F. (1997). *Conversing with Angels and Ancients: Literary Myths of Medieval Ireland*. Dublin.
- Nagy, J. F. (2002). 'Myth and *Legendum* in Medieval and Modern Ireland', in Schrempp, G. & Hansen, W. Eds. *Myth: a New Symposium*. Bloomington & Indianapolis, 124-38.
- Nash, D. (1976). 'Reconstructing Poseidonios' Celtic Ethnography: Some Considerations', *Britannia* 7, 111-26.
- Needham, R. (1971). Ed. *Rethinking Kinship and Marriage*. London.
- Nelson, R. S. (2000). 'To Say and to See, Visuality Before and Beyond the Renaissance', in Nelson, R. S. Ed. *Visuality Before and Beyond the Renaissance: Seeing as Others Saw*. Cambridge, 143-68.
- Nettlau, M. (1889-90). 'The Fer Diad Episode of the *Táin Bó Cúailnge*', *Revue celtique* 10, 330-46; 11, 23-32, 318-43.
- Nettlau, M. (1893). 'The Fragment of the Tain Bó Cuailnge in Ms. Egerton 93', *Revue celtique* 14, 254-66.
- Ní Bhrolcháin, M. (2005). 'Leinster, Book of', in Duffy, S. Ed. *Medieval Ireland: an Encyclopedia*. New York & London, 272-4.
- Ní Chatháin, P. & Richter, M. (2002). Eds. *Ireland and Europe in the Early Middle Ages: Texts and Transmission/ Irland und Europa im früheren Mittelalter: Texte und Überlieferung*. Dublin.
- Ní Chróinín, A. (1941). 'The Four Counsels', *Éigse* 3, 67-8.
- Ní Mhaonaigh, M. (2005). 'Lebor na hUidre', in Duffy, S. Ed. *Medieval Ireland: an Encyclopedia*. New York & London, 267-9.
- Ní Mhaonaigh, M. (2006). 'The Literature of Medieval Ireland, 800-1200: from the Vikings to the Normans', in Kelleher, M. & O'Leary, P. Eds. *The Cambridge History of Irish Literature I: to 1890*. Cambridge, 32-73.
- Ní Shéaghdha, N. (1967). *Tóruigheacht Dhiarmada agus Ghráinne*. Dublin. (Irish Texts Society, 48).
- Ní Shéaghdha, N. (1989). 'Irish Scholars and Scribes in Eighteenth-Century Dublin', *Eighteenth-Century Ireland/Iris an dá Chultúr* 4, 41-54.
- Ní Úrdail, M. (2000). *The Scribe in Eighteenth- and Nineteenth-Century Ireland: Motivations and Milieu*. Münster. (Studien und Texte zur Keltologie, 3).
- Niles, J. D. (1997). 'Myth and History', in Bjork, R. E. & Niles, J. D. Eds. *A Beowulf Handbook*. Lincoln, 213-32.
- Nutt, A. (1897). *The Celtic Doctrine of Re-Birth*. London. (Grimm Library No. 6, *The Voyage of Bran*, Vol. 2).
- Nutt, A. (1900). *Cuchulainn: the Irish Achilles*. London.
- Ó Béarra, F. (1996). '*Táin Bó Cuailnge*: Recension III', *Emania* 15, 47-65.
- Ó Béarra, F. (2004). *A Critical Edition of Síaburcharpat Con Culaind*. Unpublished Ph.D. dissertation, National University of Ireland, Galway.
- Ó Broin, T. (1961-3). 'What is the 'Debility' of the Ulstermen?', *Éigse* 10, 286-99.
- Ó Broin, T. (1967-8). 'The Word *Cess*', *Éigse* 12, 109-14.
- Ó Broin, T. (1969-70). 'The Word *Noinden*', *Éigse* 13, 165-76.

- Ó Cathasaigh, T. (1977). *The Heroic Biography of Cormac mac Airt*. Dublin.
- Ó Cathasaigh, T. (1984). 'Pagan Survivals: the Evidence of Early Irish Narrative', in Ní Chatháin, P. & Richter, M. Eds. *Ireland and Europe: the Early Church*. Stuttgart, 291-307.
- Ó Cathasaigh, T. (1985a). 'The Concept of the Hero in Irish Mythology', in Kearney, R. Ed. *The Irish Mind: Exploring Intellectual Traditions*. Dublin, 79-90.
- Ó Cathasaigh, T. (1985b). 'The Rhetoric of *Fingal Rónáin*', *Celtica* 17, 123-44.
- Ó Cathasaigh, T. (1993). 'Mythology in *Táin Bó Cúailnge*', in Tristram, H. L. C. (1993). 114-32.
- Ó Cathasaigh, T. (1994) 'Reflections on Compert Conchobuir and Serglige Con Culainn', in Mallory, J. P. & Stockman, G. (1994). 85-90.
- Ó Cathasaigh, T. (2005). *Táin Bó Cuailnge and Early Irish Law*. Dublin.
- Ó Ceallaigh, S. (1935). *Rudhraigheacht*. Baile Átha Cliath.
- Ó Ceallaigh, S. (1941). *Eachtraidheacht*. Dublin. [Baile Átha Cliath](#).
- Ó Cearúil, M. (2003). *Torann a Dheireadh! Léas ar an Eascateolaíocht, ar an mBean Sí agus ar an Lia Fáil*. An Daingean. (Dán agus Tallann, 12).
- Ó Concheanainn, T. (1974). 'The Reviser of *Leabhar na hUidhre*', *Éigse* 15, 277-88.
- Ó Concheanainn, T. (1975). "'Aided Nath Í" and the Scribes of *Leabhar na hUidhre*', *Éigse* 16, 146-62.
- Ó Concheanainn, T. (1982). 'A Pious Redactor of Dinnsenchas Érenn' *Ériu* 33, 85-98.
- Ó Concheanainn, T. (1983). 'The Source of the YBL text of TBC', *Ériu* 34, 175-84.
- Ó Concheanainn, T. (1984). 'LL and the Date of the Reviser of LU', *Éigse* 20, 212-25.
- Ó Concheanainn, T. (1990). 'The Textual Tradition of *Compert Con Culainn*', *Celtica* 21, 441-55.
- Ó Concheanainn, T. (1996). 'Textual and Historical Associations of *Leabhar na hUidhre*', *Éigse* 29, 65-120.
- Ó Concheanainn, T. (1997). 'Leabhar na hUidhre: Further Textual Associations', *Éigse* 30, 27-91.
- Ó Corráin, A., (1997). 'On Verbal Aspect in Irish with Particular Reference to the Progressive', in Mac Mathúna, S. & Ó Corráin, A. Eds. *Miscellanea Celtica in Memoriam Heinrich Wagner*. Uppsala, 159-73.
- Ó Corráin, D. (1972). *Ireland before the Normans*, Dublin. (Revised edition, 1980).
- Ó Corráin, D. (1985). 'Marriage in Early Ireland', in Cosgrove, A. Ed. *Marriage in Ireland*. Dublin, 5-24.
- Ó Corráin, D. (2002). 'Early Medieval Law, c. 700-1200', in Bourke, A. et al. Eds. *The Field Day Anthology of Irish Writing*. Vol. 4. Cork, 6-44.
- Ó Cróinín, D. (1983). *The Irish 'Sex Aetates Mundi'*. Dublin.
- Ó Cróinín, D. (1995). *Early Medieval Ireland 400-1200*. London.
- Ó Cróinín, D. (2003). *Early Irish History and Chronology*. Dublin.
- Ó Cróinín, D. (2005a). Ed. *A New History of Ireland: I. Prehistoric and Early Ireland*. Oxford.
- Ó Cróinín, D. (2005b). 'Hiberno-Latin Literature to 1169', in Ó Cróinín, D. Ed. *A New History of Ireland: I. Prehistoric and Early Ireland*. Oxford, 371-494.
- Ó Cuív, B. (1954). 'Mis and Dub Rois', *Celtica* 2, 325-33.
- Ó Cuív, B. (1986). 'Aspects of Irish Personal names', *Celtica* 18, 151-84.

- O Daly, M. (1975). *Cath Maige Mucrama: the Battle of Mag Mucrama*. Dublin. (Irish Texts Society, 50).
- Ó Dónaill, N. (1977). *Foclóir Gaeilge-Béarla*. Baile Átha Cliath.
- Ó Duilearga, S. (1940). 'Nera and the Dead Man', In Ryan, J. Ed. *Féil-Sgríbhinn Eóin Mhic Néill*. Dublin, 522-34.
- Ó Fiannachta, P. (1966). *Táin Bó Cuailnge: the Maynooth Manuscript*. Dublin.
- Ó Fiannachta, P. (1973). 'The Fight with Fer Diad', *County Louth Archaeological and Historical Journal* 18, 62-8.
- Ó Flaithearta, M. (2005), 'Old Irish *Mélae* "Shame" and an Observation on Compensatory Lengthening in Irish', in Smelik, B. et al. Eds. *A Companion in Linguistics: a Festschrift for Anders Ahlqvist on the Occasion of His Sixtieth Birthday*. Nijmegen, 157-60.
- Ó Flaithearta, M. (forthcoming a). 'An Focal "Déag" sa Ghaeilge', in Mac Craith, M. & Ó Héalaí, P. Eds. *Comhdháil Chuimhneacháin Mháirtín Uí Bhriain, 14-15 Deireadh Fómhair 2005*.
- Ó Flaithearta, M. (forthcoming b). *The Reflexes of Indo-European \*p in Celtic*. Amsterdam & Atlanta.
- Ó hÓgáin, D. (1991). *Myth, Legend and Romance*. New York.
- Ó hÓgáin, D. (1999). *The Sacred Isle: Belief and Religion in Pre-Christian Ireland*. Cork.
- Ó hUiginn, R. (1992). 'The Background and Development of *Táin Bó Cúailnge*', in Mallory, J. P. (1992a). 29-67.
- Ó hUiginn, R. (1993a). 'Fergus, Russ and Rudraige: a Brief Biography of Fergus mac Róich', *Emania* 11, 31-40.
- Ó hUiginn, R. (1993b). 'Zu den politischen und literarischen Hintergründen der *Táin Bó Cúailnge*', in Tristram, H. L. C. (1993). 133-57.
- Ó Máille, T. (1921-3). 'The Authorship of the Culmen', *Ériu* 9, 71-6.
- Ó Muraile, N. (2003). Ed. *Leabhar Mór na nGenealach: the Great Book of Irish Genealogies Compiled (1645-66) by Dubhaltach Mac Fhirbhisigh*. Dublin.
- Ó Néill, P. (1999). 'The Latin Colophon to the "*Táin Bó Cuailnge*" in the Book of Leinster: a Critical View of Old Irish Literature', *Celtica* 23, 269-75.
- Ó Riain, P. (1972). 'A Study of the Irish Legend of the Wild Man', *Éigse* 14, 179-206.
- Ó Riain, P. (1985). *Corpus Genealogiarum Sanctorum Hiberniae*. Dublin.
- Ó Riain, P. (1992). 'Early Irish Literature' in Price, G. Ed. *The Celtic Connection*. Gerrards Cross, 65-80.
- Ó Riain, P. (1994). 'The *Táin*: a Clue to Its Origins', in Mallory, J. P. & Stockman, G. (1994). 31-7.
- Ó Searcaigh, S. (1914). Ed. *Cú na gCleas agus Sgéalta Eile*. Dundalk, 55-74.
- O'Brien, M. A. (1962). *Corpus Genealogiarum Hiberniae*. Vol. I. Dublin.
- O'Brien, M. A. & Baumgarten, R. Ed. (1973). 'Old Irish Personal names: M.A. O'Brien's "Rhys Lecture" Notes, 1957', *Celtica* 10, 211-36.
- O'Brien, T. (1992). *Light Years Ago: a Study of the Cairns of Newgrange and Cairn T Loughcrew, Co. Meath, Ireland*. Monkstown, Co. Dublin.
- O'Curry, E. (1858-9). 'The Sick-Bed of Cuchulainn and the only Jealousy of Emer', *Atlantis* 1, 362-92; *Atlantis* 2, 98-124.
- O'Curry, E. (1861). *Lectures on the Manuscript Materials of Ancient Irish History*. Dublin.

- O'Curry, E. (1873). *On the Manners and Customs of the Ancient Irish: a Series of Lectures*. Dublin.
- O'Donoghue, T. (1912). 'Cert cech Rīg co Réil', in Bergin, O. & Marstrander, C. Eds. *Miscellany Presented to Kuno Meyer*. Halle (Saale), 258-77.
- O'Donoghue, T. (1921-3). 'The Advice to a Prince', *Ériu* 9, 43-54.
- O'Flaherty, W. D. (1980). *Women, Androgynes, and Other Mythical Beasts*. Chicago.
- O'Grady, S. H. (1892). *Silva Gadelica: a Collection of Tales in Irish with Extracts Illustrating Persons and Places, Edited from MMS. and Translated*. I-II. London, Edinburgh & Dublin.
- O'Grady, S. H. & Flower, R. (1926). *Catalogue of Irish Manuscripts in the British Museum*. Vol. 2. London.
- O'Keeffe, J. G. (1904). 'Cuchulinn and Conlaech', *Ériu* 1, 123-7.
- O'Kelleher, A. (1910). 'A Hymn of Invocation', *Ériu* 4, 235-9.
- O'Kelly, M. J. (1982). *Newgrange: Archaeology, Art and Legend*. London.
- O'Leary, P. (1994). 'Choice and Consequence in Irish Heroic Literature', *Cambrian Medieval Celtic Studies* 27, 49-59.
- O'Loughlin, T. (1992). 'The Exegetical Purpose of Adomnán's *De Locis Sanctis*', *Cambridge Medieval Celtic Studies* 24, 37-53.
- O'Loughlin, T. (2001) [Siewers]**
- O'Loughlin, T. (2003). 'Reading Muirchú's Tara-Event within its Background as a Biblical "Trial of Divinities"', in Cartwright, J. Ed. *Celtic Hagiography and Saints' Cults*. Cardiff, 123-35.
- O'Meara, J. J. (1991). Trans. *The Voyage of Saint Brendan: Journey to the Promised Land*. Gerrards Cross.
- O'Neill, T. (1984). *The Irish Hand*. Mountrath.
- O'Nolan, K. (1969-70). 'Homer, Virgil and Oral Tradition', *Béaloides* 37, 123-30.
- O'Rahilly, C. (1961). *The Stowe Version of Táin Bó Cuailnge*. Dublin.
- O'Rahilly, C. (1967). *Táin Bó Cuailnge from the Book of Leinster*. Dublin. (Repr. 1970 & 1984).
- O'Rahilly, C. (1976). *Táin Bó Cuailnge: Recension I*. Dublin.
- O'Rahilly, T. F. (1913). 'Irish Scholars in Dublin in the Early Eighteenth Century', *Gaedelica*. 156-62.
- O'Rahilly, T. F. (1946). *Early Irish History and Mythology*. Dublin.
- O'Rahilly, T. F. (1952). 'Buchet the Herdsman', *Ériu* 16, 7-20.
- O'Sullivan, A. (1983). Ed. *The Book of Leinster, Formerly Lebar na Núachongbála*. Vol. 6. Dublin.
- O'Sullivan, W. (1966). 'Notes on the Scripts and Make-Up of the Book of Leinster', *Celtica* 7, 1-31.
- Oldfather, C. H. (1939). Ed. & trans. *Diodorus of Sicily*. Vol. 3. Cambridge, Massachusetts.
- Olmsted, G. S. (1978). 'The Aided Fraich Episode of Táin Bó Cuailnge', *Études celtiques* 15, 537-47.
- Olmsted, G. S. (1992). 'The Earliest Narrative Version of the Táin: Seventh-Century poetic references to Táin Bó Cuailgne', *Emania*, 10, 5-17.
- Olmsted, G. (1994). *The Gods of the Celts and the Indo-Europeans*. Budapest. (Archaeolingua, Main Series, 6).



- Orchard, A. (2000). 'The *Hisperica Famina* as Literature', *Journal of Medieval Latin* 10, 1-45.
- Orchard, A. (2003). *A Critical Companion to 'Beowulf'*. Woodbridge, Suffolk & Rochester, New York.
- Oskamp, H.P.A. (1966-7). 'Notes on the History of Lebor na hUidre', *Proceedings of the Royal Irish Academy* 65 C 6, 117-37.
- Oskamp, H. P. A. (1970). Ed. *The Voyage of Máel Dúin. A Study in Early Irish Voyage Literature. Followed by an Edition of Immram Curaig Máele Dúin from the Yellow Book of Lecan in Trinity College, Dublin*. Groningen.
- Oskamp, H.P.A. (1975-6). 'Mael Muire: Compiler or Reviser?', *Éigse* 16, 177-82.
- Otto, W. F. (1965). *Dionysus: Myth and Cult*. (Trans. R. B. Palmer). Bloomington & Indianapolis.
- Ouspensky, L. (1999). 'The Meaning and Language of Icons,' in Ouspensky, L. & Lossky, V. (1999). [23]-49.
- Ouspensky, L. & Lossky, V. (1999). *The Meaning of Icons*. (Trans. G. E. H. Palmer & E. Kadloubovsky). Crestwood, New York.
- Parkes, M. B. (1976). 'The Influence of the Concepts of *Ordinatio* and *Compilatio* on the Development of the Book', in Alexander, J. J. G. & Gibson, M. T. Eds. *Medieval Learning and Literature: Essays Presented to Richard William Hunt*. Oxford, 115-41.
- Parsons (1975) [luaite ag Tristram ach gan a bheith sa leabharliosta aici]
- Patterson, N. (1994). *Cattle-Lords and Clansmen: the Social Structure of Early Ireland*. Notre Dame & London.
- Paul the Deacon. *De Verborum Significatu*, see Lindsay (1913).
- Payer, P. J. (1984). *Sex and the Penitentials: the Development of a Sexual Code 550-1150*. Toronto, Buffalo & London.
- Payne, M. (1993). *Reading Theory*. Oxford.
- Payton, J. R. (Jr.) (1996). 'John of Damascus on Human Cognition: an Element in His Apologetic for Icons', *Church History* 65, 173-83.
- Pedersen, H. (1909-13). *Vergleichende Grammatik der keltischen Sprachen*. 2 Vols. Göttingen. [???cf. next entry & abbrevs]
- Pedersen, H. (1913). *Vergleichende Grammatik der keltischen Sprachen*. Vol. 2. Göttingen. [???cf. last entry and abbrevs.]
- Peers, G. (2004). *Sacred Shock: Framing Visual Experience in Byzantium*. University Park, Pennsylvania.
- Peters, E. (1967). 'Die irische Alexandersage', *Zeitschrift für celtische Philologie* 30, 71-264.
- Piatigorsky, A. (2004). *Neprekraschaemiy razgovor*. St. Petersburg.
- Plummer, C (1922). *Bethada Náem nÉrenn: Lives of Irish Saints*. 2 Vols. Oxford.
- Plummer, C. (1925). *Miscellanea Hagiographica Hibernica*. Bruxelles.
- Pokorny, J. (1913). 'Erschienenene Schriften', *Zeitschrift für celtische Philologie* 9, 186.
- Pokorny, J. (1959-69). Ed. *Indogermanisches etymologisches Wörterbuch*. Bern.
- Poppe, E. (1995). *A New Introduction to 'Imtheachta Aeniasa'*. London. (Irish Texts Society Subsidiary Series, 3).
- Poppe, E. (1999a). 'Reconstructing Medieval Irish Literary Theory: the Lesson of *Airec Menman Uraird maic Coise*', *Cambrian Medieval Celtic Studies* 37, 33-54.



- Poppe, E. (1999b). 'Grammatica, Grammatic, Augustine, and the *Táin*', in Carey, J. et al. Eds. *Ildánach, Ildíreach: a Festschrift for Proinsias Mac Cana*. Andover, Massachusetts & Aberystwyth, 203-10.
- Poppe, E. (2002). 'The Progressive in Middle Irish', in Filppula, M, Klemola, M, J., & Pitkänen, H. Eds. *The Celtic Roots of English*. Joensuu, 237-70.
- Poppe, E. (2004). 'A Virgilian Model for *Lúirech Thredúalach*?', *Ériu* 54, 171-7.
- Poppe, E. (2005). 'Medieval Irish Literary Theory and Criticism. 2. The Evidence of Narrative Prose', in Minnis, A. & Johnson, I. Eds. *The Cambridge History of Literary Criticism*. Vol. 2. *The Middle Ages*. Cambridge, 302-9. [???cf. Sims-Williams & Poppe (2005)]
- Poppe, E. & Mittendorf, I. (2000). 'Celtic Contacts of the English Progressive?', in Tristram, H. L. C. *Celtic Englishes II*. Heidelberg, 117-45.
- Power, N. (1936). 'Classes of Women Described in the *Senchas Már*', in Thurneysen, R. et al. (1936). 81-108.
- Prince, G. (1995). '5. Narratology', in Selden, R. Ed. *The Cambridge History of Literary Criticism*. Vol. 8. *From Formalism to Poststructuralism*. Cambridge, 110-30.
- Quaracci, I. (1882). *S. Bonaventura Opera Omnia*. Vol. 1. Rome.
- Quin, E.G. (1983). Ed. *Dictionary of the Irish Language: Based Mainly on Old and Middle Irish Materials*. Dublin. Compact edition. (Repr. 1990).
- Radner, J. N. (1982). "'Fury Destroys the World," Historical Strategy in Ireland's Ulster Epic', *The Mankind Quarterly* 23, 41-60.
- Radner, J. N. (1983). 'The Significance of the Threefold Death in Celtic Tradition', in Ford, P. K. Ed. *Celtic Folklore and Christianity: Studies in Memory of William W. Heist*. Santa Barbara, 180-199.
- Raftery, B. (1994). *Pagan Celtic Ireland*. London.
- Ramsey, B. (1997). *John Cassian: the Conferences*. New York.
- Ramsey, B. (2000). *John Cassian: the Institutes*. New York.
- Ranero, A. M. (1997). "'That is What Scáthach Did Not Teach Me": *Aided Óenfir Aife* and an Episode from the *Mahābhārata*', *Proceedings of the Harvard Celtic Colloquium* 17, 243-55.
- Ranero, A. M. (1998). 'An Old Indo-European Motif Revisited: the Mortal Combat between Father and Son', in Jones-Bley, K., della Volpe, A., Dexter, M. R. & Huld, M. E. Eds. *Proceedings of the Ninth Annual UCLA Indo-European Conference, Los Angeles, May 23, 24, 1997*. Washington, D.C., 123-39. (The Journal of Indo-European Studies Monograph Series, 28).
- Raw, B. (1997). *Trinity and Incarnation in Anglo-Saxon Art and Thought*. Cambridge.
- Rees, A. D. (1966). 'Modern Evaluations of Celtic Narrative Tradition', *Proceedings of the Second International Congress of Celtic Studies held in Cardiff 6-13 July, 1963*. Cardiff, 29-61.
- Rees, A. & Rees, B. (1961). *Celtic Heritage: Ancient Tradition in Ireland and Wales*. London. (Repr. 1995, New York).
- Reid, D. (1997). *Energies of the Spirit: Trinitarian Models in Eastern Orthodox and Western Theology*. Atlanta.
- Richardson, H. (2005). 'Visual Arts and Society', in Ó Cróinín, D. Ed. *A New History of Ireland. I. Prehistoric and Early Ireland*. Oxford, 680-713.

- Rix, H. et al. (1998). *Lexikon der indogermanischen Verben. Die Wurzeln und ihre Primärstammbildungen*. Wiesbaden.
- Ronan, P. (2003). 'Progressive Constructions in Old Irish', in Tristram, H. L. C. Ed. *Celtic Englishes III*. Heidelberg, 129-49.
- Rouse, W. H. D. (1940). Trans. *Nonnos, Dionysiaca Books I-XV*. Cambridge.
- Rowse, R. H. & Rowse, M. A. (1992). 'Ordinatio and Compilatio Revisited', in Jordan, M. D. & Emery, K. (Jr.) Eds. *Ad Litteram: Authoritative Texts and Their Medieval Readers*. Notre Dame & London, 113-34.
- Rumble (1994) [luaite ag Tristram ach gan a bheith sa leabharliosta aici]
- Runia, E. (2006). 'Presence', *History and Theory* 45, 1-29.
- Russell, P. (1995). *An Introduction to the Celtic Languages*. London.
- Russell, P. (2005) 'What was Best of Every Language: the Early History of the Irish Language', in Ó Cróinín, D. Ed. *A New History of Ireland. I. Prehistoric and Early Ireland*. Oxford, 405-50.
- Rutten, S. (2006). *Battles at the Ford: an Introduction to the Tradition of Comrac Fir Diad, with Editions of the Later Versions of the Tale*. Unpublished Ph.D. dissertation, Centre for Medieval Studies, University of Toronto.
- Sadowska, E. (1997). "'Horses Led by a Mare': Martial Aspects of Táin Bó Cúailnge", *Emania* 16, 5-48.
- Salberg, T. K. (1992). 'The Question of the Main Interpolation of H into M's Part of the *Serglige Con Culainn* in the Book of the Dun Cow and Some Related Problems', *Zeitschrift für celtische Philologie* 45, 161-81.
- Sayers, W. (1986). "'Mani Maidi an Nem ...": Ringing Changes on a Cosmic Motif', *Ériu* 37, 99-117.
- Sayers, W. (1988). 'Cerrce, an Archaic Epithet of the Dagda, Cernunnos and Conall Cernach', *Journal of Indo-European Studies* 16, 341-64.
- Sayers, W. (1991). 'Early Irish Attitudes toward Hair and Beards, Baldness and Tonsure', *Zeitschrift für celtische Philologie* 44, 154-89.
- Sayers, W. (1994). 'Conventional Descriptions of the Horse in the Ulster Cycle', *Études celtiques* 30, 233-49.
- Sayers, W. (1996). 'Homeric Echoes in Táin Bó Cúailnge?', *Emania* 14, 65-73.
- Sayers, W. (1997). 'Contracting for Combat: Flyting and Fighting in Táin Bó Cúailnge', *Emania* 16, 49-62.
- Schaffner, S. (1998). 'Altenglisch *nif(e)l*, althochdeutsch *firnibulit*, altisländisch *nifl*-, altfriesisch *niuen* und die Etymologie des Nibelungen-Namens', *Die Sprache* 40, 43-71.
- Schmidt, K. H. (1957). 'Die Komposition in gallischen Personennamen', *Zeitschrift für celtische Philologie* 26, 33-301.
- Schrijver, P. (1993). 'Varia IV. O.Ir. *dēc, dēacc*', *Ériu* 44, 181-4.
- Scowcroft, M. (1995). 'Abstract Narrative in Ireland', *Ériu* 46, 121-58.
- Scully, V. (1962). *The Earth, the Temple & the Gods*. Yale.
- Sedgwick, E. K. (1985). *Between Men: English Literature and Male Homosocial Desire*. New York.
- Selmer, C. (1989). Ed. *Navigatio Sancti Brendani Abbatis from Early Latin manuscripts*. Dublin.

- Shabelnikov, D. B. & Torshilov, D. O. (2000). Eds. *Hisperica Famina. Gesperiyskie recheniya*. St. Petersburg.
- Shackleton Bailey, D. R. (1988). Ed. *M. Annaei Lucani. De Bello Civili libri X*. Stuttgart.
- Shackleton Bailey, D. R. (2003). Ed. *Statius*. Vols. 1-3. Cambridge, Massachusetts.
- Shaw, B. D. (1997). 'Ritual Brotherhood in Roman and Post-Roman Societies', *Traditio* 52, 325-55.
- Shaw, F. (1977). *The Dream of Óengus: Aislinge Óenguso*. Lurgan.
- Sheridan, A. (1985-6). 'Megaliths and Megalomania: an Account, and Interpretation, of the Development of Passage Tombs in Ireland', *The Journal of Irish Archaeology* 3, 17-30.
- Shkunayev, S. V. (1994). 'Material Changes and Traditional Behaviour in Some Ulster Cycle Tales', in Mallory, J. P. & Stockman, G. (1994). 239-42.
- Siewers, A. K. (2006). 'The Bluest-Greyest-Greenest Eye: Colours of Martyrdom and Colours of the Winds as Iconographic Landscape', *Cambrian Medieval Celtic Studies* 50, 31-66.
- Simms, K. (1998). 'The Contents of the Later Commentaries on the Brehon Law Tracts', *Ériu* 49, 23-40.
- Simpson, P. L. P. (1997). Trans. *The Politics of Aristotle*. Chapel Hill & London.
- Sims-Williams, P. (1977-8). "'Riddling Treatment of the "Watchman Device" in *Branwen and Togail Bruidne Da Derga*', *Studia Celtica* 12-13, 83-117.
- Sims-Williams, P. (1978). "'Is It Fog or Warriors Fighting?": Irish and Welsh Parallels to the *Finnsburg* Fragment', *Bulletin of the Board of Celtic Studies* 27, 505-14.
- Sims-Williams, P. (1996). Review of K. McCone (1990), *Éigse* 29, 179-95.
- Sims-Williams, P. & Poppe, E. (2005). 'Medieval Irish Literary Theory and Criticism', in Minnis, A. & Johnson, I. Eds. *The Cambridge History of Literary Criticism*. Vol. 2. *The Middle Ages*. Cambridge, 291-309. [???cf. Poppe (2005)]
- Sjöblom, T. (1994). 'On the Threshold: the Sacredness of Borders in Early Irish Literature', in Mallory, J. P. & Stockman, G. (1994). 159-64.
- Sjoestedt, M.-L. (1949). *Gods and Heroes of the Celts*. (Trans. M. Dillon). London.
- Slotkin, E. (1977-9). 'Medieval Irish Scribes and Fixed Texts', *Éigse* 17, 437-50.
- Slotkin, E. (1990). '*Noínden*: Its Semantic Range', in Matonis, A. T. E. & Melia, D. F. Eds. *Celtic Language, Celtic Culture: a Festschrift for Eric P. Hamp*. Van Nuys, California, 137-50.
- Smith, P. (2002). 'Early Irish Historical Verse: the Evolution of a Genre' in Ní Chatháin, P. & Richter, M. (2002). 326-41.
- Smith, R. M. (1924). 'On the *Briathartheosc Conculaind*', *Zeitschrift für celtische Philologie* 15, 187-98.
- Smith, R. M. (1932). 'The Advice to Doidin', *Ériu* 13, 66-85.
- Smolenaars, J. J. L. (1994). *Statius. Thebaid VII: a Commentary*. Leiden.
- Sproule, D. (1987). 'Complex Alliteration, Full and Unstressed Rhyme, and the Origin of *Deibide*', *Ériu* 38, 185-200.
- Stacey, R. C. (1994). *The Road to Judgement: from Custom to Court in Early Medieval Ireland and Wales*. Philadelphia.
- Stacey, R. C. (2004). 'Law and Memory in Early Mediaeval Ireland', *The Journal of Celtic Studies* 4, 43-69.
- Sterckx, C. (1996). 'A Celtic Apollo at Navan?', *Emania* 14, 75-6.

- Stokes, W. (1873-5). 'The Klosterneuburg Incantation', *Revue celtique* 2, 112-5.
- Stokes, W. (1881). *Togail Troi. The Destruction of Troy*. Calcutta (privately printed).
- Stokes, W. (1883). *The Saltair na Rann*. Oxford.
- Stokes, W. (1887a). *The Tripartite Life of Patrick, with Other Documents Relating to that Saint*. 2 Parts. London.
- Stokes, W. (1887b) ??
- Stokes, W. (1894). 'The Prose Tales in the Rennes *Dindshenchas*', *Revue celtique* 15, 272-336; 418-84.
- Stokes, W. (1895a). 'The Prose Tales in the Rennes *Dindshenchas*', *Revue celtique* 16, 31-83; 135-67; 269-312.
- Stokes, W. (1895b). 'The Annals of Tigernach. I. The Fragment in Rawlinson B. 502', *Revue celtique* 16, 374-419.
- Stokes, W., (1896). 'The Annals of Tigernach. Fourth Fragment, A.D. 973-A.D. 1088', *Revue celtique* 17, 337-420.
- Stokes, W. (1897). 'Cóir Anmann (Fitness of Names)', in Stokes, W. & Windisch, E. Eds. *Irische Texte mit Übersetzungen und Wörterbuch*. 3. Serie. 2 Heft. Leipzig, 285-444.
- Stokes, W. (1900a). 'Acallamh na Senórach', in Stokes, W. & Windisch, E. Eds. *Irische Texte mit Übersetzungen und Wörterbuch*. 4. Serie. 1. Heft. Leipzig.
- Stokes, W. (1900b). 'Da Choca's Hostel', *Revue celtique*, 21, 149-65; 312-27; 388-402.
- Stokes, W. (1902a). 'The Death of Muirchertach mac Erca', *Revue celtique* 23, 395-437.
- Stokes, W. (1902b). 'On the Deaths of Some Irish Heroes', *Revue celtique* 23, 303-48.
- Stokes, W. (1905). 'The Colloquy of the Two Sages', *Revue celtique* 26, 4-64.
- Stokes, W. (1909). *In Cath Catharda: the Civil War of the Romans*. Leipzig. [= Stokes, W. & Windisch, E. Eds. *Irische Texte mit Übersetzungen und Wörterbuch*. 4. Serie. 2. Heft. Leipzig].
- Stokes, W. (1910). 'Tidings of Concobar mac Nessa', *Ériu* 4, 18-38.
- Stokes, W. & Meyer, K. (1907). Eds. *Archiv für celtische Lexikographie: III. Band*. Halle
- Stokes, W. & Strachan, J. (1901-3). Eds. *Thesaurus Palaeohibernicus*. 2 Vols. Cambridge. (Repr. Dublin, 1987).
- Stokes, W. & Windisch, E. (1887). Eds. *Irische Texte mit Übersetzungen und Wörterbuch*. 2. Serie. 2. Heft. Leipzig.
- Stout, G. (2002). *Newgrange and the Bend of the Boyne*. Cork.
- Strachan, J. & O'Keeffe, J. G. (1912). Eds. *The Táin Bó Cúailnge: from the Yellow Book of Lecan. With Variant Readings from the Lebor na Huidre*. Dublin.
- Taft, R. (1986). *The Liturgy of the Hours in East and West: the Origins of the Divine Office and Its Meaning for Today*. Collegeville, Minnesota. (Repr. 1993).
- Thin, N. (1998). 'Environment' in Barnard, A. & Spencer, J. Eds. *Encyclopedia of Social and Cultural Anthropology*. London & New York, 185-8.
- Thom, A. (1967). *Megalithic Sites in Britain*. Oxford
- Thomson, A. (1889) Ed., C. Suetonius Tranquillus, *The Lives of the Twelve Caesars*. Philadelphia.
- Thurneysen, R. (1901). Trans. *Sagen aus dem alten Irland*. Berlin.
- Thurneysen, R. (1909). *Handbuch des Alt-Irischen: Grammatik, Texte und Wörterbuch. I. Teil: Grammatik*. Heidelberg.
- Thurneysen, R. (1912). 'Táin Bó Cúailghni nach H. 2. 17', *Zeitschrift für celtische Philologie* 8, 525-54.

- Thurneysen, R. (1913a). 'Die Sage von CuRoi', *Zeitschrift für celtische Philologie* 9, 189-234.
- Thurneysen, R. (1913b). 'Die Überlieferung der Táin Bó Cúailnge', *Zeitschrift für celtische Philologie* 9, 418-43.
- Thurneysen, R. (1914a). 'Zur Táin Bó Cúailnge', *Zeitschrift für celtische Philologie* 10, 205-8.
- Thurneysen, R. (1914b). 'Allerlei Irisches: IV. Comrac Fir Diad', *Zeitschrift für celtische Philologie* 10, 425-38.
- Thurneysen, R. (1921). *Die irische Helden- und Königsage bis zum 17. Jahrhundert*. Halle, Saale. Repr. 1980, Hildesheim & New York.
- Thurneysen, R. (1933). 'Colmán mac Lénéni und Senchan Torpéist', *Zeitschrift für celtische Philologie* 19, 193-209.
- Thurneysen, R. (1935). *Scéla Mucce Meic Dathó*. Dublin. (Medieval & Modern Irish Series, 6). (Repr. 1986).
- Thurneysen, R. (1935-6). 'Ir. Eneclann', *Zeitschrift für celtische Philologie* 20, 205-12.
- Thurneysen, R. (1936a). 'Cáin Lánamna', in Thurneysen, R. et al. (1936). 1-80.
- Thurneysen, R. (1936b). 'Heirat', in Thurneysen, R. et al. (1936). 109-28.
- Thurneysen, R. (1946). *A Grammar of Old Irish: Revised and Enlarged Edition with Supplement*. (Trans. D. A. Binchy & O. Bergin). Dublin.
- Thurneysen, R. (1991). *Gesammelte Schriften*, Vol. II. (Eds. de Bernado-Stempel, P. & Ködderitzsch, R.). Tübingen.
- Thurneysen, R., Power, N., Dillon, M., Mulchrone, K., Binchy, D. A., Knoch, A. & Ryan, J. (1936) *Studies in Early Irish Law*. Dublin & London.
- Tierney, J. J. (1960). 'The Celtic Ethnography of Posidonius', *Proceedings of the Royal Irish Academy* 60C, 189-275.
- Toner, G. (1991). 'Cormac Conloinges - the Hero of the Mound', *Emania* 8, 60-62
- Toner, G. (2000). 'The Ulster Cycle: Historiography or Fiction?', *Cambrian Medieval Celtic Studies* 40, 1-20.
- Toner, G. (2005). 'Authority, Verse and the Transmission of *Senchas*', *Ériu* 55, 59-84.
- Trilling, J. (1998). 'The Image Not Made by Hands and the Byzantine Way of Seeing', in Kessler, H. L. & Wolf, G. Eds. *The Holy Face and the Paradox of Representation*. Bologna, 109-27.
- Tristram, H. L. C. (1978). *Linguistik und die Interpretation englischer literarischer Texte*. Tübingen.
- Tristram, H. L. C. (1985). Ed. & trans. 'Sex Aetates Mundi': *Die Weltzeitalter bei den Angelsachsen und den Iren*. Heidelberg.
- Tristram, H. L. C. (1988). 'Aspects of Tradition and Innovation in *Táin Bó Cuailnge*', in Matthews, R. & Schmole-Rostosky, J. Eds. *Papers on Language and Mediaeval Studies Presented to Alfred Schopf*. Frankfurt, 19-36.
- Tristram, H. L. C. (1989). 'Der insulare Alexander', in Ergräber, W. (1989). 129-55.
- Tristram, H. L. C. (1990). 'Warum Cenn Faelad sein „Gehirn des Vergessens“ verlor - Wort und Schrift in der älteren irischen Literatur', in Tristram, H. L. C. Ed. *Deutsche, Kelten und Iren: 150 Jahre deutsche Keltologie. Gearóid Mac Eoin zum 60. Geburtstag gewidmet*. Hamburg, 207-48.
- Tristram, H. (1993). *Studien zur 'Táin Bó Cuailnge'*. Tübingen. (ScriptOralia, 52).

- Tristram, H. L. C. (1994). 'What is the Purpose of *Táin Bó Cúailgne*', in Mallory, J. P. & Stockman, G. (1994). 11-21.
- Tristram H. L. C. (1995). 'The "Cattle-Raid of Cuailnge" in Tension and Transition between the Oral and the Written: Classical Subtexts and Narrative Heritage', in Edel, D. Ed. *Cultural Identity and Cultural Integration: Ireland and Europe in the Early Middle Ages*. Dublin, 61-81.
- Tristram, H.L.C. (1997). 'What's the Point of Dating *Beowulf*', in Tristram, H.L.C. Ed., *Medieval English Literature between the Oral and the Written II*. Tübingen, 65-80.
- Tristram, H. L. C. (1999). 'Mimesis and Diegesis in the *Cattle Raid of Cuailnge*', in Carey, J. et al. Eds. *Ildánach, Ildírech: a Festschrift for Proinsias Mac Cana*. Andover, Massachusetts & Aberystwyth, 263-76.
- Tristram, H. L. C. (2007). 'Die Langzeitüberlieferung der *Táin Bó Cúailnge*: Probleme und Desiderate', in Birkhan, H. Ed. *Kelten-Einfälle: Akten des vierten Symposiums deutschsprachiger Keltologinnen und Keltologen. Philologische-Historische-Archäologische Evidenzen. Konrad Spindler (1939-2005) zum Andenken. Linz/Donau, 17-21 Juli 2005*. Wien, 583-94.
- Tymoczko, M. (1981). *Two Death Tales from the Ulster Cycle: the Death of Cú Roi and the Death of Cú Chulainn*. Dublin.
- Uhlich, J. (1993). *Die Morphologie der komponierten Personennamen des Altirischen*. Bonn.
- Usener, H. (1869). Ed. *M. Annaei Lucani Commenta Bernensia*. Leipzig. Repr. Hildesheim, 1967.
- van Hamel, A. G. (1933). *Compert Con Culainn and Other Stories*. Dublin. (Medieval & Modern Irish Series, 3).
- Vendryes, J. (1953). *Airne Fíngéin*. Dublin. (Medieval & Modern Irish Series 15).
- Vendryes, J. et al. (1959-). *Lexique étymologie de l'irlandais ancien*. Dublin/ Paris.
- Vendryes, J. (1960). *Lexique étymologique de l'irlandais ancien: lettres M N O P*. Paris.
- Wagner, H. (1959). *Das Verbum in den Sprachen der Britischen Inseln*. Tübingen.
- Wagner, H. (1970). 'Studies in the Origin of Early Celtic Civilisation', *Zeitschrift für celtische Philologie* 31, 1-45.
- Ward, B. (1998). *The Wisdom of the Desert Fathers*. Oxford.
- Ward, D. J. (1970). 'The Threefold Death: an Indo-European Trifunctional Sacrifice?' in Puhvel, J. Ed. *Myth and Law among the Indo-Europeans*. Berkeley, Los Angeles & London, 132-42.
- Warner, R. (1996). 'Navan and Apollo', *Emania* 14, 77-81.
- Watson, J. C. (1941). *Mesca Ulad*. Dublin. (Medieval & Modern Irish Series, 13).
- Watson, J.S. (1899) Ed. *Sallust: The Conspiracy of Catiline & The Jugurthine War*. New York & London.
- Watson, S. (1994), 'Gaeilge na hAlban', in McCone et al. (1994). 661-702.
- Watson, W. J. (1917). 'The Edinburgh Version of Scel Mucci Mic Da Tho', *Zeitschrift für celtische Philologie* 17, 213-22.
- Weber, R., Fischer, B. et al. (1983). *Biblia Sacra iuxta Vulgatam Versionem*. Stuttgart. (First edition, 1969).
- West, M. (1990). 'Leabhar na hUidhre's Position in the Manuscript History of *Togail Bruidne Da Derga* and *Orgain Brudne Uí Dergae*', *Cambridge Medieval Celtic Studies* 20 (Winter), 61-98.
- West, M. (1999). 'The Genesis of *Togail Bruidne Da Derga*: a Reappraisal of the "Two-Source" Theory', *Celtica* 23, 413-35.



- West, M. L. (1983). *The Orphic Poems*. Oxford.
- Wiley, D. M. (1995). 'Baptizing the Fairies: the Christian-Conversion Typescene as a *Rite de Passage*', *Proceedings of the Harvard Celtic Colloquium* 15, 139-46.
- Wiley, D. M. (2001). 'The Maledictory Psalms', *Peritia* 15, 261-279.
- Wiley, D. M. (2005). 'Niall Frossach's True Judgement', *Ériu* 55, 19-36.
- Williams, N. (1994). 'An Mhanainnis', in McCone et al. (1994). 703-44.
- Willis, J. (1970). *Macrobius' Saturnalia*. Leipzig.
- Windisch, E. (1880a). Ed. *Irische Texte mit Wörterbuch*. Leipzig.
- Windisch, E. (1880b). 'Das Fest des Bricriu/ Fled Bricrend', in Windisch, E. (1880a). 235-311.
- Windisch, E. (1880c), *Noínden Ulad ocus Emuin Machae*, ed. by E. Windisch, *Irische Texte*, Leipzig.
- Windisch, E. (1880d). 'Die Geburt Cuchulainns', in Windisch, E. (1880a). 134-45.
- Windisch, E., (1887). 'Vier kleine Táin, zu den Vorgeschichten der Táin Bó Cúailgne gehörig, mit deutscher Übersetzung ... Táin Bó Regamna', in Stokes, W. & Windisch, E. (1887). 239-54.
- Windisch, E. (1891). 'De Chopur in Dá Muccida', in Stokes, W. & Windisch, E. Eds. *Irische Texte*. 3 Serie. Heft. 1. Leipzig, 230-78.
- Windisch, E. (1897). 'Tochmarc Ferbe', in Stokes, W. & Windisch, E. Eds. *Irische Texte*. 3 Serie. Heft 2. Leipzig, 445-548.
- Windisch, E. (1905). *Die altirische Heldensage Táin Bó Cúailnge nach dem Buch von Leinster*. Leipzig. [= Stokes, W. & Windisch, E. Eds. *Irische Texte mit Übersetzungen und Wörterbuch*. Extraband zu Serie 1-5. Leipzig].
- Wong, D. (1993). 'Combat between Fosterbrothers in *Táin Bó Cúailnge*', *Proceedings of the Harvard Celtic Colloquium* 13, 119-44.
- Wooding, J. M. (2001). 'St Brendan's Boat: Dead Hides and the Living Sea in Columban and Related Hagiography', in Carey, J., Herbert, M. & Ó Riain, P. Eds. *Studies in Irish Hagiography: Saints and Scholars*. Dublin, 77-92.
- Wormald, P. (1986). 'Celtic and Anglo-Saxon Kingship: Some Further Thoughts', in Szarmach, P. E. Ed. *Sources of Anglo-Saxon Culture*. Kalamazoo, 151-83.
- Yeats, W. B. (1934). *Wheels and Butterflies*. London.
- Zeuss, I. C. (1871). *Grammatica Celtica*. Berlin.
- Zimmer, H. (1887a). 'Keltische Studien. 5. *Serglige Conculaind*', *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen* 28, 594-623.
- Zimmer, H. (1887b.) 'Keltische Studien. 5. Über den compilerischen charakter der irischen sagentexte im sogenannten Lebor na hUidre', *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der indogermanischen Sprachen* 28, 426-554.
- Zimmer, H. (1888). 'Keltische Beiträge I', *Zeitschrift für deutsches Alterthum* 32, 196-334.
- Zimmermann, G. (1995). *The Four Old English Poetic Manuscripts: Texts, Contexts, and Historical Background*. Heidelberg.
- Zimmermann, G. (1997). 'Beowulf: zur Datierungs und Interpretationsproblematik', in Tristram, H. L. C. Ed. *Medieval English Literature Between the Oral and the Written II*. Tübingen, 29-64.